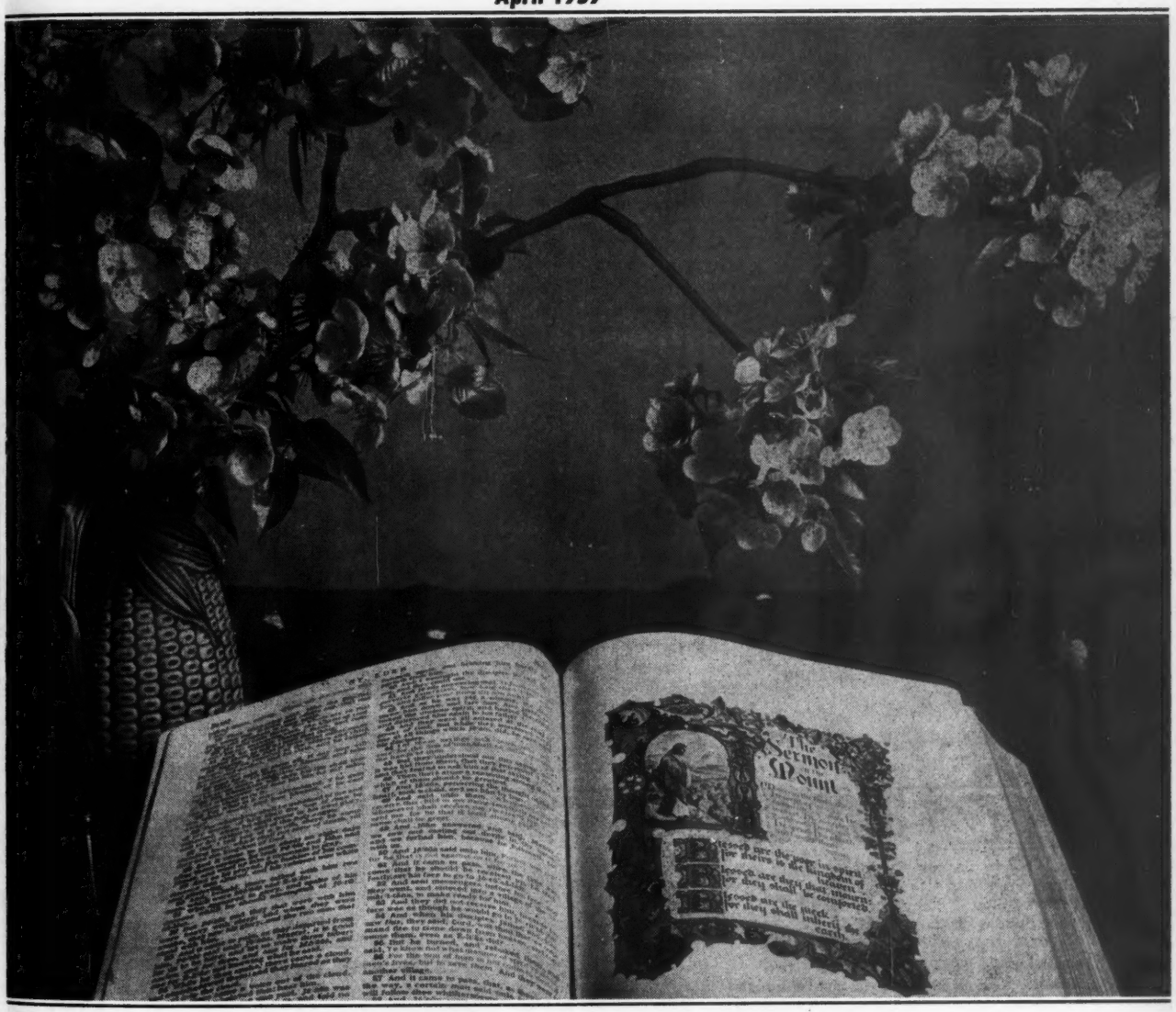
THE DEFENDER

April 1959



- The Bible In Our Public Schools
- Taxation: The Hidden Tyrant
- The Legend Of Quetzalcoatl

"A word fitly spoken is like

APPLES OF GOLD

in pictures of silver." Proverbs 25:11.

For it is by free grace (God's unmerited favor) that you are saved (delivered from judgment and made partakers of Christ's salvation) through [your] faith. And this [salvation] is not of yourselves — of your own doing, it came not through your own striving — but it is the gift of God. (Ephesians 2:8, Amplified translation)

SKEPTICISM HAS NEVER founded empires, established principles, or changed the world's heart. The great doers in history have always been men of faith.

—*E. H. Chapin.*

✠

Faith never stands around with its hands in its pockets.

✠

Faith ends where worry begins, and worry ends where faith begins.

—*George Mueller.*

✠

Faith works when it is worked.

✠

Faith sees the invisible, believes the incredible and receives the impossible.

✠

An unstable faith brings an unfruitful life.

✠

Some people need to learn the difference between contrariness and faith.

✠

Faith in God saves the soul; service to man saves the life.

Faith makes all things possible, and love makes them easy.

✠

Living without faith is like driving in the fog.

✠

No ray of sunlight is ever lost, but the green which it wakes into existence needs time to sprout, and it is not always granted to the sower to live to see the harvest. All work that is worth anything is done in faith.

—*Albert Schweitzer.*

✠

If we neglect worship and attempt to live our lives alone or in a vacuum, the fire of our faith is soon extinguished.

—*Dr. Edward L. R. Elson.*

✠

Faith does not demand miracles, but often accomplishes them.

✠

Religious faith is not a final goal to be reached, but a highway to be traveled.

✠

All I have seen teaches me to trust the Creator for all I have not seen.

You can't carve rotten wood.

—*Chinese Proverb.*

✠

Don't worry when you stumble. Remember, a worm is about the only thing that can't fall down.

✠

A Christian is a mind through which Christ thinks, a heart through which Christ loves, a voice through which Christ speaks, a hand through which Christ helps and a life through which Christ lives.

✠

The advantage of leisure is mainly that we have the power of choosing our work; not certainly that it confers any privilege of idleness.

—*Lord Averbury.*

✠

Being everlastingly on the job beats carrying a rabbit's foot for luck.

✠

Put work into your life and life into your work.

✠

Only fair but stern action against delinquent parents and snarling young thugs can bring a halt to the present plague of youthful lawlessness.

—*J. Edgar Hoover.*

✠

I believe the promises of God enough to venture an eternity on them.

—*Isaac Watts.*

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From Our Readers

A Family Magazine

To the Editor:

Enclosed please find $1.00 that I may continue to receive the magazine that means so much to me, and my family. It is informative and educational, as well as truly spiritual.

B.B.
Stockton, Ill.

Still One Of The Best

To the Editor:

I enjoy **The Defender** very much. The sermons by some of our choice ministers are wonderful ... and the Sunday School lessons and discussions are very good indeed. I miss Dr. Winrod and thought he was a great man. I'm so glad his magazine is still one of the best.

J.B.G.
Shreveport, La.

From A Long-time Subscriber

To the Editor:

The Defender has been coming into our home now for almost thirty years. Each issue is better than the last. May God continue to bless you is our prayer.

L.W.W.
Bowdon, N.D.

Has Lost Interest

To the Editor:

Since the life went out of Dr. Winrod, it has been gone from **The Defender** also. I don't read it any more. Please stop it!

E.H.
Drennen, W. Va.

Receives A Blessing

To the Editor:

I am still being blessed by **The Defender** and wouldn't want to be without it as it keeps us informed as to what is going on in the world more clearly than anything I have read.

J.C.A.
Ochlocknee, Ga.

One of the Best

To the Editor:

We think that you publish one of the best magazines in our United States.

S.A.A.
Grandfield, Okla.

From a Pastor

To the Editor:

For many years I have taken **The Defender,** and have always found something of interest and value in every issue. You may count on my careful and prayerful interest.

H.C.M.
Milford, Conn.

Better Than Ever

To the Editor:

I notice some of your correspondents think your magazine has lost quality since Dr. Winrod is no longer with you. Let me express my opinion.

Of course I admired Dr. Winrod for his sincerity and courage. Still, I think **The Defender** excellent as it was, is even better now, and growing better with each issue.

F.P.
Sturgeon Bay, Wis.

THE DEFENDER

APRIL 1959 VOLUME 33, No. 12

Bransford Carney, *Editor* • William T. Watson, *Associate Editor*

M. L. Flowers, *Business Manager* • J. Wm. Bostrom, *Missionary Director*

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GERALD B. WINROD, D.D. (1900-1957), FOUNDER

Scanning the Headlines

"The Defender Views the News"

The Eighty-Sixth Congress

Some very enlightening religious statistics were brought to light recently when the Library of Congress revealed the results of an official inquiry sent to all members of the 86th Congress.

There are, for instance, three ordained ministers, all Democrats: Representatives Merwin Coad of Iowa (Disciples of Christ), Walter H. Moeller of Ohio (Lutheran Church, Missouri Synod), and Adam Clayton Powell of New York (Abyssinian Baptist).

The report indicates there are 103 members of Congress who are members of the Roman Catholic church, 91 in the House and 12 in the Senate; there are 13 of the Jewish faith, 11 in the House and 2 in the Senate. Twenty-four members designated themselves as merely "Protestant," indicating no particular preference for any specific denomination.

A complete run-down on the religious affiliations or preferences expressed by the various members of Congress, in response to the Library of Congress inquiry, follows:

	House	Senate
Apostolic Christian	1	0
Assemblies of God	1	0
Baptist	50	14
Brethren in Christ	1	0
Christian Scientist	2	0
Churches of Christ	4	0
Congregational Christian	19	7
Cumberland Presbyterian	1	0
Disciples of Christ	9	2
Episcopal	50	13
Evangelical and Reformed	2	0
Evangelical Free Church	1	0
Jewish	11	2
Latter Day Saints	4	3
Latter Day Saints (Reorg.)	1	1
Lutheran	17	4
Methodist	81	17
Presbyterian	57	11
"Protestant"	20	4
Reformed Church in America	1	1
Roman Catholic	91	12
Seventh Day Baptist	0	1
Sikh	1	0
Society of Friends	2	1
Unitarian	3	3
Universalist	2	0
Not Given or Not Listed	3	2

A similar religious survey, made of the nine men on the U. S. Supreme Court bench, revealed the fact that there are three Presbyterians, two Baptists, an Episcopalian, a Methodist, a Jew, and a Roman Catholic.

Chief Justice Earl Warren (who has a Methodist family background), attends a Baptist church. Justices William O. Douglas, Tom C. Clark and Marshall Harlan are Presbyterians.

Justice Hugo L. Black, although retaining membership in a Baptist church in his home state of Alabama, often attends a Unitarian church in Washington.

Justice Felix Frankfurter is Jewish and Justice William J. Brennan, Jr. is Catholic. Justice Charles Evans Whittaker is a Methodist and the newest member of the court, Justice Potter Stewart, is an Episcopalian.

An Important Check List

The New Mexico Tax Bulletin has prepared a check list that should be recommended reading for anyone who has questions as to whether a law, expenditure or other government proposal is good for you and your fellow citizens. It reads as follows:

1. Is it necessary? Or is it something that is not really needed or, perhaps, already being provided by a private or public group?

2. Can we afford it? Remember, there is no limit to what we would like, but there is a limit to what we can afford.

3. What will it cost ultimately? Many proposals are like icebergs — only a small fraction of the total cost is apparent on the surface.

4. How will it affect basic liberties? If it imposes unreasonable or illegal restraints on your life or that of others, it should be vigorously opposed.

5. Is it in the balanced best interest of all? If it is designed to benefit a small group or special interests while taking unfair advantage of others, work for its defeat.

6. Is it a "foot-in-the-door" proposition? Compromising a little now may bring an oppressive burden later either in more regulations or more taxes, or a combination of both.

7. Is its appeal based on emotional propaganda or facts? The farther a proposition gets away from the facts, the more critical one should be.

8. Does it square with your moral conviction? If so, fight for it. If not, oppose it.

Hawaii

A few weeks ago the United States Congress overwhelmingly approved the admission of the Hawaiian Islands as the fiftieth State of the Union, a move which was not entirely unexpected. Many American citizens were highly opposed to such action, some registered the usual "I don't care" attitude . . . while others were most enthusiastically in favor of such a move.

Since its admission, some very interesting statistics have been brought to light, which we wish to share with *Defender* readers.

There are 23 islands in the Hawaiian group. Fifteen are just small coral reefs, known as the Leeward Islands, which are visited only by hunters and fishermen. The eight large islands are known as the Windward or High Islands. The island of Hawaii is almost twice as large as the State of Delaware.

The Hawaiian Islands are strategically situated, often referred to as the crossroads of the Pacific, because they lie at the meeting point of several ocean shipping routes. Almost every ship that sails the Pacific, and every plane that flies over it, stops at Honolulu.

By air Honolulu is about 2,400 miles southwest of San Francisco, 3,900 miles east and south of Tokyo, and about 5,400 miles east of Manila. Dutch Harbor (in Alaska) is about 2,300 miles north of Honolulu while the Panama Canal is 5,400 miles to the east and south.

American missionaries visited the islands in 1820 and today various Protestant denominations, as well as the Mormons, have churches and temples scattered here and there. Most of the Portuguese, Filipinos and Puerto Ricans are Roman Catholics while the Chinese and Japanese residents have retained their own oriental religions.

The total area of the eight largest islands of the Hawaiian group is 6,435 square miles. The highest elevation is Mount Mauna Kea (13,784 feet). The average temperature in the lowlands during the winter months is 70 degrees fahrenheit, while in summer it rises to 78 degrees. Precipitation ranges from 427 inches a year on Kauai to 32 inches a year on Oahu.

When the islands were first discovered, there were about 300,000 Hawaiian natives, while today there are only about 10,000 pure-blooded Hawaiians. About one of every three of the island people lives in Honolulu. Four out of every ten persons on the islands work on the plantations or farms. About one out of ten work in factories. Most of the balance work in the trade, transportation and fishing industries.

Nine outstanding historical events stand out in Hawaii's history, as follows:

1778 Captain Cook visited the islands
1795 King Kamehameha I set up island kingdom
1893 Queen Liliuokalani lost throne in revolution
1894 Republic of Hawaii formed
1898 United States took possession of the islands
1900 Territory of Hawaii established
1941 Pearl Harbor attacked
1950 State constitution drafted and approved
1959 Hawaii admitted as the 50th State of the Union

The Bible Ignored

The AMERICAN WAY
AS VIEWED BY
M. B. Eddy

A letter received from J. Kesner Kahn, Chicago, Illinois, so impresses me that I'm passing on its full text. From here to the end I quote Mr. Kahn's letter:

Today people ignore the Bible they profess to venerate. It would seem we are discarding the Divine Way and substituting for it the contradicting teachings of men.

In these days of violence, subversion, delinquency and other evils we do know that something has gone wrong, but we do not realize how much we have changed, that it is we who have gone wrong.

"Honor thy father and thy mother?" Perhaps on Father's day and Mother's day, but the rest of the year it is the fathers and mothers who honor the children and their whims.

"Love thy neighbor?" In foreign affairs we search for nations who will love us, even try to buy their love with foreign aid.

"Thou shalt not covet . . .?" Yet the common practice of keeping up with the Joneses is nothing but the commercialization of covetousness.

Usury, the taking of interest, is forbidden, but one-tenth of our national budget is for interest payments.

There is no end to the ways we act which are opposite to what is taught in the Holy Book. We say we believe in God, but few even think of obeying God's injunctions.

Our efforts to attain peace have been considerable, and seemingly without success, but who seeks the Prince of Peace and His Way?

Truth and Right

Countless generations ago the Psalmist, inspired by the very Spirit of God, picked up his pen and, with slow, deliberate strokes, wrote the following words:

"For the Lord is good; his mercy is everlasting; and his truth endureth to all generations." (Psalm 100:5)

God is a Being of truth and righteousness. He is not only true *in* His nature, but He is true *to* His nature. You never find Him doing anything that is not godlike.

Select the acts of His creation. If He makes an aphis to creep upon a rosebud, you will find the traces of infinite wisdom in it: you shall submit the insect to the microscope and discern a wisdom in it as glorious as that which shines in yonder rolling stars.

There are no emergencies with God in which He could be driven to an act of untruth; no pressures, no difficulties, no infirmities which could produce falsehood in Him. "I am Jehovah: I change not," saith He.

He is true in action. The covenant of grace has many promises in it, but not one of them has failed. As on Christ's side the covenant was kept by His death, so on the Father's side the covenant has been kept by the salvation of those whom Jesus redeemed from among men when He gave Himself a ransom for many.

He is true to His promises. He is true in every relation that He sustains. God is true in all generations. He has been true in the past. All history, sacred and profane, goes to prove that. God is still true. All things are moving according to the decree of goodness and wisdom, and you must not doubt it.

God will continue to be true. None of us know how far we have to go before we shall reach our journey's end; but this we know, the whole of the road that we have to travel is paved with love and faithfulness, and we need not be afraid . . . "For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

ARCHAEOLOGICAL CONFIRMATIONS

Calvary And The Garden Tomb

James L. Anderson, D. D. Stockton, California

Editor's Note: By the time this issue of The Defender reaches your hands, Easter of 1959 will have passed. Yet the old, old story is still fresh in each of our minds.

For this reason, we thought it would be appropriate to release the accompanying article after Easter, when we have all had time to settle down and assimilate the information compiled herewith.

Dr. Anderson is an authority on this subject. He is President and Research Director of the Biblical and Archaeological Research Foundation, Inc., with headquarters in Oakland, California.

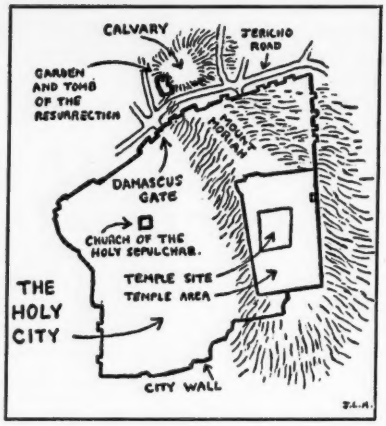
STRANGE TRUE STORIES are legion. The greatest of all, supreme down the ages because of its spiritual significance, is the story of the Resurrection, when the Stranger from Galilee, forsaken by His friends and crucified by His enemies, rose from the tomb.

No other event before or since, has contributed so much to altering the course of the world's history, or to changing the beliefs and lives of millions of individuals. The Resurrection message is unique.

Because of its religious significance, and its place in the theology of the Christian Faith, it has been accepted, without question, by countless thousands for almost two centuries.

However, in this age of skepticism, with its rejection of almost everything that cannot be tested in a scientific laboratory or reduced to a formula on a blackboard, the Resurrection story also has been called in question.

The author of this article, for more than fifteen years, has pursued a relentless quest for historical and archaeological information which would shed further light on the Biblical details. This article presents some of the highlights of these years of research.



Others have done considerable research in this field during the past seventy years. I am indebted to them for many items of significance.

When we correlate this work of others to personal discoveries and deductions, an amazing case for the authenticity of the Resurrection story, as related in the Bible, presents itself.

The search for the garden of Joseph of Arimathea, with its Tomb of the Resurrection, is inseparably related to identification of the place of the crucifixion, for the Apostle John records, "In the place where he was crucified there was a garden; and in the garden a new sepulchre (tomb), wherein was never man yet laid." (John 19:41)

Church of the Holy Sepulchre

Passing mention should be made of the erroneous tradition that the Church of the Holy Sepulchre is built over the sites of the crucifixion and resurrection.

This tradition goes back to the fourth century, when the church was built by order of the Empress Helena, mother of Constantine the Great.

The Emperor Hadrian, about A.D. 130, had destroyed Jerusalem, and so changed it by rebuilding it as a Roman city, that many holy places were completely lost.

When, 150 years later, Helena gave orders that the sites of the crucifixion and resurrection should be found, the searchers could not call on the modern science of archaeology to help them, and they either ignored, or had forgotten about plain statements of the Bible which would have helped considerably.

They settled for the site where Hadrian had erected a temple to Venus. This was pulled down, and the present Church of the Holy Sepulchre erected. In this they erred.

In ancient times, the place of execution was outside the walls. The Jewish method of execution was by stoning, and the Romans employed crucifixion.

Jesus would be taken to this place to be crucified, and the Bible clearly states in several places that it was outside the walls, and near to the city and the gate.

The site of the former Venus temple and the present church is well within the second north wall, which had been erected under the Herods and was standing in the time of Christ.

In 1937, conclusive evidence of this was found. Buildings just beside the present Damascus Gate in the north wall were being demolished. An archaeological experiment was attempted.

The diggers went down for thirteen

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Damascus Gate, Jerusalem.

Golgotha, the Place of a Skull.

feet and, underneath the present gate, the top of an older gate came to light. Another ten feet of debris had to be cleared before the base of the gate was reached.

The entire structure was of Herodian masonry. This gate was standing at the time of Christ and therefore marks the limit of the north wall of that period.

The site of the Church of the Holy Sepulchre, well to the south of this, and within the present walls, could at no time have been outside the walls in the time of Christ.

This discovery does not seem to be generally known, for many map makers still draw the map of ancient Jerusalem erroneously, and speculate about the position of the walls.

Having disposed of the claims of the traditional site, we are free to continue our research elsewhere.

Mount Moriah

Our attention now focuses on a little hill directly north of the city wall and near the Damascus Gate. It is quite obvious to even a casual observer that it originally was part of the long-backed Mount Moriah, on which the eastern half of Jerusalem is built, but that at some time an artificial cutting just outside the wall had been made to separate it from the main mountain.

It is therefore a part of Mount Moriah, and at the same time a separate elevation overlooking the city. It qualifies, as far as position and elevation are concerned, as a suitable execution site. However, theological considerations also add weight here.

Mount Moriah is a significant spot in Biblical history. On its southern slope, the original small city of Zion was erected. This mountain also seems to have a continuous purpose in connection with the subject of sacrifice.

It is recorded in the Bible that the drama of Abraham, Isaac and the sacrificial ram took place there (Genesis 22).

Acting under some form of Divine guidance, Abraham traveled for three days to offer his sacrifice on this mountain, and then, apparently under the same Power, he named it *Jehovah-jireh*, which means "In the Mount of the Lord it shall be provided." Was Abraham speaking prophetically?

It is significant that this seems to be a selected mountain for sacrifice.

The Bible states that King David was instructed by God to purchase the site of Ornan the Jebusite's threshing floor on Mount Moriah, on which to build the temple (I Chronicles 21).

His son Solomon erected the great temple of sacrifice there (II Chronicles 3) and on that place, after its destruction by Nebuchadnezzar, another temple was erected by the returning Jews (Ezra 1). Later this was replaced by the temple of Herod. This latter was standing at the time of Christ (Matthew 24).

What more suitable location could be found than this mountain for the greatest Sacrifice of all time? Was there a Divine plan at work here? Many theologians think so!

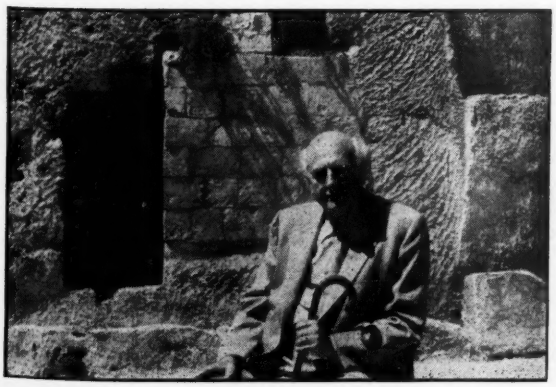
If this is correct, the little hill near the Damascus Gate is the only place where the crucifixion could have taken place, for it alone is part of Mount Moriah, and is also outside the walls.

Now, let us consider some other factors.

The Place of a Skull

This hill is, by tradition, a place of execution. The Roman Catholic monastery of St. Stephen was built on its northwest slope because Stephen, the

Dr. Winrod at the Tomb of Christ.



Inside the Tomb of Christ.

first Christian martyr, is said to have been stoned to death there.

Also, it is recorded that, until recent times, travelers passing this hill were sometimes known to utter a curse. The curse, when translated, reads: "Cursed be the man who was put to death for calling himself our king." Our case is now building up.

There are two names used in our English Bibles for the place of crucifixion — Golgotha and Calvary. Both mean "Place of a Skull."

The southern side of the little hill we are considering is a precipice about fifty feet high. Its surface is very rough and, plain to be seen, made by the cracks and strata, with caves for eye sockets, is a grinning skull!

The evidence so far seems to be convincing that we have found the Place of a Skull — the place of the crucifixion.

Our quest now turns to the garden and the tomb which the Bible states were nearby. If we can positively identify these, we will have a practically perfect case.

Only a few yards to the west of the skull face, there is a garden. It curves from the south, around the west side of Calvary's hill, in a shape like the capital letter "L."

This area was formerly owned by a Greek who, in 1867, discovered a rock-hewn tomb cut into the sheer face of Calvary, just below the present ground level.

It was practically unnoticed until the British General Gordon in 1883, having become convinced that the Skull Hill was the site of the crucifixion, searched for a tomb, and rediscovered it.

The tomb then became an object of great interest to archaeologists and Biblical scholars, and received considerable publicity in the British press. Amongst those who became interested were prominent churchmen and members of the British aristocracy.

An appeal for funds to purchase the garden was made. Its acquisition was completed in 1894 by "The Garden Tomb Association," who now hold the trust deed.

Amongst the original trustees were the Duke of Argyle, the Marquis of Northampton and the Earl of Aberdeen. The present committee includes prominent British churchmen, army officers and members of the nobility.

Archaeologically this garden and its tomb are of tremendous value. Factor after factor dovetails into the Biblical records confirming them over and over again. Some of these proofs are as follows:

There is an ancient winepress, built right into the ground. Here is proof that this area was an ancient garden. In Biblical times a garden was a place for growing fruits and herbs rather than flowers. The winepress therefore fits in here.

Joseph of Arimathea

The tomb itself is definitely a Jewish tomb of the type used by a rich man of the first century.

The Bible tells us that the crucified Christ's body was laid in the tomb which Joseph of Arimathea, a counsellor of the Jews, had prepared for his own future burial.

From ancient records we find that Joseph owned over fifty per cent of the tin trade of the Roman Empire, so he was obviously a rich man.

Some time in the early centuries a church must have been built over the tomb and up against the rock face of Calvary. On either side of the tomb, carved into the rock, are the places for the springs of the roof arches. Excavations as recently as 1955 brought to light parts of the foundation walls of this church.

To make it easier for the worshippers to observe the interior of the tomb, part

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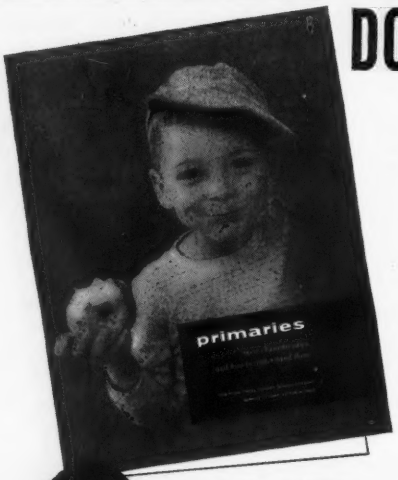

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of the front had been removed, but was restored after its rediscovery.

We might ask the question here — why all this interest if it was not the Resurrection Tomb? Even the rock doorstep has been worn away by the feet of thousands of visitors some time in the early centuries.

Outside, along the full length of the front, is a deep rock-cut groove, obviously made for a huge circular but flat-sided rolling stone.

In other tombs around Jerusalem we can see rolling stones of this type and period still intact. The Bible mentions a rolling stone as the means of sealing the entrance. (Matthew 27:60)

The doorway is fairly low, and one has to stoop to enter. Light is also admitted through a window-like opening high up to the right of the doorway.

Inside The Tomb

The interior is rectangular and measures about fourteen feet long and ten feet wide. The roof is about seven feet high.

A low wall divides the tomb into two sections. The first section into which one steps, is a weeping chamber. A space in the low wall gives access to the second section, which has two rock cut grave-spaces, one being completed.

The method of burial was to place the body on the ground, and to enclose it with slabs of rock.

As the burial of the body of Jesus took place hurriedly and was incomplete, the slabs were not placed in position, so the wondering disciples, when they looked in on that first Easter morning, saw only the grave clothes lying where the body should have been.

The Gospel records tell us that heavenly messengers spoke to Mary Magdalene when she looked into the tomb. These messengers were seated, "One at the head, and the other at the feet, where the body of Jesus had lain." (John 20:12)

The sepulchre is so carved that there are rock projections at the head and feet which would serve for seats.

The grave space itself is unique. It has a sloping piece of rock where the head would rest, and an extra section cut into the rock where the feet would lie. This foot projection reveals the fact that a body lay there which was longer than that for which the tomb had been originally made.

The Mantle of Turin

Jesus was a tall man. He was a perfect specimen of humanity over six feet. These facts have been revealed through scientific study of the original *sindona* or grave shroud which belongs to the Italian House of Savoy, and is at present loaned to the Cathedral of Turin, Italy.

This amazing artifact has a complete image of the crucified Jesus upon it, idelibly marked into the fabric of the shroud, and known as a vaporigraph.

Scientists have confirmed that the body vapors of a tortured and crucified man can make just such an indelible chemical imprint on linen.

Having learned the height of Jesus from the shroud, we see the reason for the extra foot section in the tomb. Anyone over five feet nine inches could not be stretched out without bending the knees, if it were not for this extra section.

It is of interest to note that scientific examination of the tomb's interior has revealed the fact that no body ever decayed there at any time.

Christ's body was resurrected, and Joseph of Arimathea was buried, years later, at Glastonbury, England, after he had founded the British Church.

On the wall of the interior, at some time during the early centuries, someone had painted a cross there. In the four sections made by the upright and the transverse arm, are the Greek letters for "Jesus The Christ, The First and the Last."

Archaeologists have carefully examined over three hundred tombs in and around Jerusalem, but only one — this one — could possibly fulfill all the detailed requirements of the four Gospel records, and have so many extra contributing factors.

This array of remarkable facts can add up to only one thing. This is the Resurrection Tomb and it confirms in minute detail the Biblical record of the four Gospels.

As an archaeologist and Bible student I can say with complete confidence — this is it! Here is the visible confirmation that the Bible is correct when it declares that "Christ should suffer and that he should be the first that should rise from the dead." (Acts 26: 23)

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BRAINWASHING IN THE HIGH SCHOOLS
E. Merrill Root... The Devin-Adair Company, publishers, cloth binding, 278 pages, completely indexed. Price $4.50.

ONE THIRD of the Americans taken prisoner in Korea succumbed to Communist brainwashing, according to United States Army studies, and assisted or collaborated with their captors!

The Communist brainwashers recognized and took skillful advantage of the Americans' ignorance and confusion concerning United States history, the free-enterprise economy, and the representative system of government.

Placing the blame squarely on faulty presentation of history and social studies in the American schools, Professor Root, author of the controversial "Collectivism On The Campus" (see December 1955 *Defender*, page 32), examines eleven of the most widely used United States history textbooks.

In these volumes he finds overwhelming evidence of hostility to traditional American principles, of leftwing partisanship and of class-warfare ideology.

Professor Root presents the evidence in these pages, and upon it he bases the following conclusions:

- that American students are indoctrinated with a Marxian concept of United States history ...
- that the present school generation is being conditioned to accept a socialistic and totalitarian way of life ...
- that, as a consequence, resistance to Communist cold-war techniques is being broken down.

Consisting of thirteen revealing chapters, and completely indexed, the table of contents page reads as follows:

Why We Are Losing the Cold War
Eleven Textbooks
People's Democracy or Constitutional Republic?
Nation Indivisible or Class War?
What They Do to the Constitution
What They Do to the Founding Fathers
How They Exploit the Gilded Age
The Seamy Side of American Life
How to Apply the Double Standard to History: the New Deal
Brainwashing in Foreign Affairs
Anti-anticommunism
Tainted Sources
How to Win the Cold War

In the next to the last chapter, Mr. Root writes, concerning the eleven textbooks under discussion:

"The bias of an author of history texts can be predicated if we find him citing, quoting, and recommending only those sources and authorities who speak for one side and ignoring those who speak for the other side.

"In these eleven texts, with no exception, the sources and authorities tend to be disproportionately 'liberal,' collectivist, and, while quite drastic toward fascism, quite lenient toward communism.

"In relation to the betrayal of Free China, the nature of the Soviets, and the genesis of Pearl Harbor, not one text mentions authorities like Freda Utley, Richard Walker, John T. Flynn, Harry Elmer Barnes, Admiral Robert A. Theobald, William Henry Chamberlin, Max Eastman, or David Dallin ...

"Let us see in detail whom these authors give as reputable sources and authorities ...

"Maxwell S. Stewart is recommended (He has been identified as a contributor to Communist publications). John Roy Carlson's unsavory 'Undercover' is recommended in text after text: not a single author tells that a citizen sued Carlson for false charges and won the suit; and that, to avoid a further suit, Carlson's publishers paid the sum of $10,000."

In the chapter, "What They Do to the Founding Fathers," Mr. Root quotes the following evaluation of some of our country's leading patriots (including George Washington), as set forth in a school textbook:

> Opposed to the colonial democrats was the conservative, upper-class group, led by men like Edmund Randolph, George Washington, Charles Cotesworth Pinckney, Gouverneur Morris, Alexander Hamilton, John Jay, and John Dickinson.
>
> These conservatively minded people were determined to prevent the war with England from resulting in a social upheaval in the colonies. Although they were radical in their attitude toward England, they were not interested in establishing democracy at home ...
>
> These gentry denied that the common man was virtuous and rational. They held, instead, that he was ignorant, incompetent, and violent. As a result, the rich and the well-born should rule, all offices should be reserved for the upper class, and the constitutions of government should contain restrictions on majority rule.

"Brainwashing in the High Schools" quotes freely from the eleven textbooks to illustrate their "biased presentation" of American history from the time of the founding fathers to the midtwentieth century.

The author makes a strong case and suggests radical changes in educational approach, if we are to survive as a free nation. His book is essential reading for parents and for every teacher of history and social studies.

Please Note

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HIGHLIGHTS in Christian Books

SOME GOLDEN DAYBREAK

by Dr. Lee Roberson, (Zondervan Publishing House, 116 pages, heavy, washable binding. Price $2.00).

In the preface to this attractive volume, the author says: "In the more than fourteen years that I have been tne pastor of the Highland Park Baptist Church (of Chattanooga, Tennessee) I have preached repeatedly the second coming of Christ. God has blessed the giving of this truth to our people. Literally thousands have been brought to the Lord Jesus Christ."

Each of these seventeen messages were preached in the midweek prayer services of his church, and later were collated in book form for the benefit of Christians throughout the world who are eagerly "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

PRISON IS MY PARISH

by George Burnham, as told by Park Tucker (Fleming H. Revell Company, 192 pages, cloth binding, profusely illustrated. Price $2.95).

The persons and places behind prison walls in our country are more foreign to most of us than lands and people across the seas.

How does it feel to have committed a crime and to be confined to prison? Is there any bitterness and hatred or resignation? Is there any hope? Any warmth of friendship? Any possibility of finding God?

This book describes Chaplain Park Tucker's work among some of the toughest criminals in the country at Atlanta Federal Penetentiary, which has more than 2,500 inmates. There are tragic, personal stories of many of the prisoners, humorous incidents, and inspiring transformations.

Through Chaplain Tucker some of these men have been reclaimed for useful roles in society: a teacher who had robbed a bank after working his way through college, a juvenile delinquent, a moonshiner who returned to the Ozarks after serving his term, built a church with his own hands and became its pastor. Others, still behind bars, have found freedom and peace in their souls.

Park Tucker's story is an amazing story of a man who was rescued from death and who now is giving his life to rescue others from darkness. It is the story, too, of the nearly 12-thousand prisoners who have been graduated from his Bible study course, and of how the love of God reaches even into a prison cell.

CRUDEN'S DICTIONARY OF BIBLE TERMS

by Alexander Cruden (Baker Book House, 384 pages, cloth binding, price $3.50).

This is a book for any student of the Bible. It will shed light on terms used in Scripture which may puzzle the reader, or which may have a variety of meanings depending on the context. Equally enlightening are Cruden's Comments on the historical and geographical terms used in the Bible.

Brought together into this volume are Cruden's helpful notes on Scripture terms which are interspersed in his Unabridged Concordance. Notes have been added to several of his articles on natural history.

Here are two examples of Cruden's treatment of Scriptural terms:

ABHOR. 1. To loathe, or detest, Deut. 32:19; Job 42:6. 2. To despise, or neglect, Ps. 22:24; Amos 6:8. 3. To neglect, or cast off, Ps. 89:38.

APOSTLE. A messenger sent upon any special errand, Rom. 16:7; II Cor. 8:23. It is applied, 1. To Christ Jesus; who was sent from heaven to assume our nature, and work out our salvation, with authority to execute his prophetical and all his offices, and to send forth his apostles to publish the gospel, Heb. 3:1. 2. To a minister immediately sent to preach the gospel, Matt. 10:2; Gal. 1:1.

More lengthy are Cruden's comments on the Scriptural use of words such as Faith (four columns), Urim and Thummin (five columns), Manna, Sadducees, etc.

Anyone engaged in the study of the Bible will find this to be an extremely helpful reference book.

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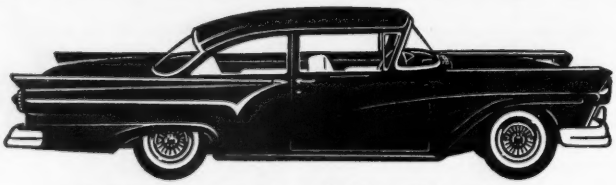

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THE CHILDREN OF BIBLE TIMES

by Sam Patrick and Omar Garrison (Prentice-Hall, 128 8 x 10¾ inch pages, cloth binding, price $3.95).

It is often difficult to imagine the figures of the Bible as real people because they lived in special times, so different from our own. Yet this book brilliantly restores the young people of the Scriptures to the roles of actual boys and girls who will seem as familiar as the children you see every day.

The artist and author believe that the children of the Old and New Testaments were basically the same as those of modern times and have carried out that view here with reverence and simplicity.

Sam Patrick's dramatic black and white portraits based on living models are accompanied by Omar Garrison's brief descriptions of the part each person played in the events of the Bible.

Manasseh, who became king at the age of eight . . . the Shepherd Boy, who heard the angels singing . . . Michael, who helped the young David to escape . . . Jubal, who brought music to men, and sixty other immortal young people are included in this memorable album.

As this perceptive artist and author brought to life the great moments in the life of Christ in their previous book, "Jesus Loved Them," so will their similar presentation, "The Children of Bible Times" help boys and girls and their parents to understand and to share together the events in the lives of these young people of long ago.

SERMONS FOR SPECIAL DAYS AND OCCASIONS

by Charles Haddon Spurgeon (Zondervan Publishing House, 256 pages, cloth binding, price $2.95).

From New Year's Day, to the very last day of the year, Spurgeon speaks to hearts. In this valuable volume, you will find "The Best of Spurgeon" for every special day of the year including such sermons as:

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YOUTH FOR CHRIST INTERNATIONAL

Paul Mickelson, director, with the YFC Choir, Brass Band and Musicians. Word Records (W-3055-LP). Price $3.98. Available in Stereo for $4.98.

In this album can be heard the voices of Youth who have dedicated their lives to the Lord Jesus Christ . . . young men and women who dare to follow where He leads.

Youth for Christ International is an inter-denominational ministry to and for youth. Its approach, message and challenge is directed to the teen-ager.

Organized in 1945, it now reaches out across the world with a variety of ministries, including regular Saturday night rallies, over 2000 High School Bible Clubs, Youth for Christ Guidance Ministries, operating in nineteen institutions, etc.

Through youth evangelistic crusades, teen-age literature, Christian films, youth conferences and camp programs, Youth for Christ International uses every avenue possible to bring Christian opportunity to young people.

In this album, the voices of youth are blended, along with the talents of pianists, organists and trombonists, into a thrilling testimony of their dedication to the Lord Jesus Christ.

To endeavor to put into words the sheer beauty of these songs, as interpreted by such talented artists as the Palermo Brothers, Paul Mickelson, Kurt Kaiser, Donna Maines, Joe Talley, together with a host of others, would be futile. You have to *hear* these titles, but once having listened, your heart will thrill to the tune of such songs as:

Down Deep In My Heart	Send The Light
Over the Sunset Mountains	Cleanse Me
Springs of Living Water	He's Coming Soon
When We All Get to Heaven	Assurance March
Sweeter as the Years Go By	Until Then
Nothing But the Blood	When God Is Near

Youth For Christ Theme Song
O That Will Be Glory For Me
Youth For Christ Victory March

True, America has a juvenile delinquency problem, but Youth for Christ International is certainly doing its share to remedy the situation!

Of the more than 100 albums this reviewer has had the privilege of examining in recent months, this one ranks among the top three for tonal quality, sincerity of delivery and enthusiasm! I urge you to make it a part of your record collection today!

SECRET OF HAPPINESS

Wesley and Marilyn Tuttle. Sacred Records (LP 8008). Price $4.98. Available in stereo for $5.98.

While virtually at the top as a TV performer and recording star, Wesley Tuttle forsook the material things of life to enter full time Christian service with his wife, Marilyn.

By faith the Tuttles started a Christian supply store in Pacoima, California, but almost every waking hour they are not engaged there, the couple is singing and giving testimony at church and evangelistic services, for which they are in great demand.

After listening to each of the selections listed below, you will readily agree that the Tuttles have found the "Secret Of Happiness".

It Is No Secret	He Lives
In The Garden	He Was There
Whispering Hope	Until Then
Known Only To Him	Open My Eyes
Help Thou My Unbelief	Pass Me Not

When They Ring Those Golden Bells
Let the Lower Lights Be Burning

OVER THE SUNSET MOUNTAIN

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In this album Bill Pearce and Dick Anthony, accompanied by the Concert Orchestra of London, present eleven beautiful hymns, filled with a buoyant faith and hope in the heavenly Eden, "Over the Sunset Mountains".

The arranging genius of Paul Mickelson in the orchestrations results in a sublime blending of voices and instruments, giving a spiritual expression to the hymns which is impressive and deeply moving. This is an album to be enjoyed and cherished for years to come as a sweet balm to the heart in times of stress.

Included in the selection of songs are:

Over the Sunset Mountains	God Is Love
The Lights of Home	Beyond the Sunset
Every Care on Him	Day by Day
The Old Rugged Cross	Cleanse Me
Jesus, Lover of My Soul	Precious Hiding Place

I've Discovered the Way of Gladness

SONGS TO BRIGHTEN THE DAY

Bud Miller. Sacred Records (LP 8009). Price $4.98. Available in stereo for $5.98.

The voice of Bud Miller is known to countless thousands of Christians.

His fine baritone voice has been heard often on TV's "Sunday Sing," as well as being featured for the past ten years with the Laymen Singers, nationally known Baptist group heard weekly coast-to-coast on the ABC network.

In this album, Bud sings melodies both old and new . . . songs which will bring back memories . . . titles which the listener will find himself humming after having heard his interpretation.

Ralph Carmichael's orchestra does an excellent job of accompanying Bud as he sings:

Sweeter as the Years Go By	He Leadeth Me
For You I Am Praying	I've Found A Friend
Near to the Heart of God	Now I Belong to Jesus
Calvary Covers It All	Count Your Blessings
Tell Me the Old, Old Story	Old Time Religion

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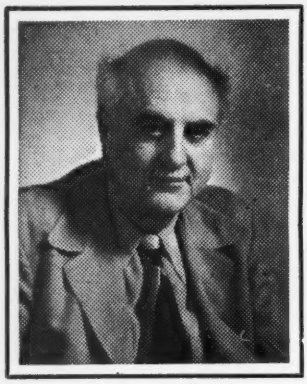

ESAU AND JACOB

A Bible Study

(AS REPRINTED FROM THE FEBRUARY 1931 DEFENDER)

GERALD B. WINROD, D.D.

REBEKAH became the mother of twins — boys — Jacob and Esau. The one to be born first was to be the servant of the other. Esau was the older. Jacob became the favorite.

They were twins, but brothers could not differ more widely. Before their birth the difference was foretold.

They were different in appearance, different in life vocations and different in character.

Esau was rough, vulgar, ruddy and hairy. He possessed great physical strength.

Jacob was the opposite. His skin was smooth; slight in build; no match for his burly brother in the event of physical combat, but far his superior in intellect and guile.

Esau was a cunning hunter, a man of the field and chase. He loved the great out-of-doors. He enjoyed wild life and was gluttonous to the extreme. He was the slave of his appetites. He was a sensual creature, a slave to his lower nature. The writer of the Hebrews refers to him as a "profane person."

Jacob, on the other hand, loved the home life. While Esau went away to hunt, Jacob was content to dwell among the flocks, look after the sheep and stay close to home. Jacob was content with the peaceful occupations of an uneventful life.

Esau was inclined to be impetuous and generous. Jacob was inclined to be cunning and selfish.

Esau liked his strong dishes; his delicious meats. He was particularly fond of venison and rich, strong-smelling pottage. He was a slave to his senses and viewed with delight whatever resulted in temporary excitement. He was willing to purchase pleasure at any price.

With Jacob, under a polished exterior, there were depths and depths of thought and feeling. He could understand, in a way that Esau could not, the value of the birthright. Jacob was the mystic type. He was a dreamer.

Esau was born first and, by virtue of this, he was entitled to his father's birthright, but Jacob wanted it, and he felt he should have it. He put his clever mind to work.

Esau was Isaac's favorite. Jacob was Rebekah's favorite. The birthright of the family was to be cherished and prized more than anything else in the world. Esau possessed it; Jacob wanted it.

Domestic Priesthood

The Domestic Priesthood meant that the eldest son acted as priest for the family, and offered the sacrifices which God had commanded Adam and his sons to offer.

The birthright carried the privilege of being the receiver and communicator of the divine secrets of the family. To possess the birthright meant to be a link in the line by which the Messiah was to be born in the world. It meant that the one who possessed it carried the torch of Messianic hope. The owner of the birthright occupied a superior position of honor and distinction.

Even to this day, there is a dish of real lentiles, and highly seasoned foods that is relished with great delight in Syria and Egypt. It was so in the days of Jacob and Esau.

Esau had been hunting. Out in the open air he had developed a ravenous appetite. He was almost faint with hunger. Jacob was in the act of producing a nice, steaming, hot vessel of lentiles, as Esau came stumbling back home. Esau was so hungry, and the steaming food looked and smelled so good!

Esau was a slave to his appetites, but he had never mastered the fine art of domestic cooking. He did not even know the name of the dish that Jacob was preparing. He only knew that he had a deep craving for it — whatever it was. He pleaded with Jacob for some of it. He begged: "Give me some of that red — that red."

Jacob had the hungry Esau exactly where he wanted him by this time.

Now Jacob was not wholly a selfish man; but it suddenly occurred to him that this would be a good opportunity of winning the right to be the spiritual leader of the family chain.

So, knowing well how little his brother counted on his rights, he made the extraordinary proposal to exchange the mess of pottage for the birthright.

Esau closed with the proposal. "Behold," said the hunter, "I am on the point to die; and what profit shall this birthright do to me?"

On the one hand was the birthright — a myth so far as he could see, a vision of the far future, wholly unseen and spiritual.

On the other hand was this pottage, right before him, and very tempting to his hunger. So he made over his birthright to Jacob.

And Jacob gave him bread and pottage of lentiles; and he did eat and drink, and went his way — not, I think, without some strong pangs of conscience: and thus Esau despised his birthright.

Flashing Passions

The strongest and bravest men are sometimes the weakest in resisting the appeals of a flashing passion.

Esau is mastered by a mess of pottage; Samson falls by the charms of a Philistine girl; Peter breaks the heart of Christ when he is asked a question by a servant. It is the little thing that sometimes trips a big soul.

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Esau was good enough and blessed enough to own the sacred birthright which linked him to the chain of promise that was running from Eden to the Manger, but he sold out for a mess of pottage.

Rebekah stood a short distance away and viewed with genuine satisfaction the transaction, whereby the family birthright was delivered to her favorite, cunning son Jacob.

After Esau had bartered his birthright away, he fled from the presence of Jacob and his mother Rebekah, and "cried with an exceeding great and bitter cry."

We have seen how valuable the birthright was to the head of the family who possessed it, since it gave the owner the divine right to minister all spiritual sacraments. The birthright was even more valuable to its owner than the person possessing it realized.

It will be recalled that these Old Testament characters were walking by faith, and often it was a blind faith that guided them. They didn't know where they were going but they were on their way.

As the mysteries of God's great drama of the ages unfolded before them, they were often dazed by its greatness. They often saw "through a glass darkly."

It is to be questioned if even Abraham appreciated the importance of the stupendous position that he occupied in history and in the destiny of the race. We question if he realized what an impression he was making upon history.

It is proper to assume the same thing about Abraham's son, Isaac. Very likely Isaac did not grasp the complete importance of his position in the blood line between Eden and the Manger.

Esau's Virtues

And certainly Isaac's blustering son, Esau, did not realize the tremendous value of his birthright, but Jacob was more discerning.

I hope that no violence has been done Esau in this presentation. We may have passed too rapidly over his virtues.

Esau was a strong character in many respects. He had great soul capacity. He had to have to occupy the position that was his in the blood line. The muscles of his soul were strong, but when flesh and soul met in combat, the flesh conquered.

Esau was not the first, nor was he the last, great soul to make this mistake. The spiritual impact of God's presence upon a soul stirs up the depths of the moral nature and brings to the surface

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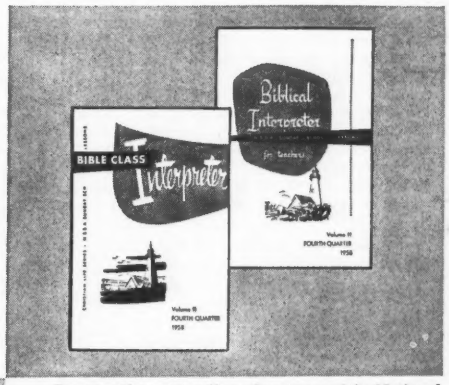

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both the good and the evil found therein.

What the worldly soul would indulge in and pass over thoughtlessly becomes a mountain sized sin to the soul that has been sensitized by the inflow of spiritual energies.

God's anointed soul simply cannot make a toy of any sin, no matter how small it may appear to be at the first glance.

The wicked thought that gratified physical desire, as in the case of Esau, may seem at first appearance to be a small thing, but once the sin is tasted, handled, indulged in, it may carry with it unspeakable torture.

Poor Esau wanted his birthright back; he wanted his relationship with God to be once more established — but weep and toil, and plead as he would, it was too late — too late. He had made his fatal decision and it could not be changed. Oh, how he suffered! It seemed the heart of him would be pulled out.

Poor Esau! He lifted his voice and wept.

Jacob Analyzed

Now concerning Jacob. It looks like he might have been a rascal, but in reality, he was just an ordinary human combination of good and bad.

He wanted to be good and clean and upright, but there were obstinate forces at work in his nature that held him down.

Why is it that good men often have to be fettered by physical chains which bind them to the earth plane when their souls call out for higher and better things? Why this dual nature?

We read of Jacob wrestling with an angel, but I think he was more accustomed to wrestling with himself. There were hours, no doubt, when he was thoroughly disgusted with himself.

Those dark forces, deep in the ocean of his moral nature, often hurled him into turmoil. He deplored his limitations. He wrestled with himself. He wanted to be good, but his lower nature was obstinate. He didn't want to be selfish, scheming, insincere, cunning and tricky — but he was. Oh, how he must have hated himself!

Yet underneath and back of all this was an Infinite plan being worked out, and in spite of the flaws in Jacob's character, the plan continued to take shape. There was an Infinite mind behind all of the external blunders. And here is the doctrine of election and predestination.

A perfect statement of the doctrine of predestination, which fits the Jacob circumstance, is found in Romans 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Predestination

Jacob made mistakes. He had a realm of subconscious sin that everlastingly drove him toward wrong doing. Esau tried to kill him before his birth; everything seemed to go all hay wire for him, but he was *called* — predestined to a noble purpose.

Predestination presupposes an Infinite mind which knows the end from the beginning. This underlying intelligence takes all of the good and the bad, the weak points and the strong points, the failures and the successes, and works them all out, and weaves them into the fabric of a glorious, victorious personality. Jacob blundered, but he was *called*, and the divine purpose would not be thwarted.

What seemed to be sin on Jacob's part was often a disguised blessing, under the transmuting touch of predestination. God's grace actually excused Jacob's sin — he did suffer — but his sin could not get the best of him permanently, because he was predestined.

Here are a few Bible verses dealing with the doctrine of election and predestination:

"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2:23.

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified ... Who shall lay any thing to the charge of God's elect? It is God that justifieth." Romans 8:29, 30, 33.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will ... In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Ephesians 1:4, 5, 11.

A study of the doctrine of predestination offers a real challenge to the believer. It is clearly taught in the life of Jacob.

A Noted Pastor Asks . . .

IS THERE A PLACE FOR THE BIBLE IN OUR PUBLIC SCHOOLS?

R. S. Beal, D. D. **Tucson, Arizona**

Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him the great things of my law, but they were counted as a strange thing." (Hosea 8:11-12)

SO FAR AS the tribe of Ephraim was concerned, it had little use for the law of God. Today the Bible, like the law of old, is regarded as a thing of no consequence. It has disappeared from the classroom as a religious text and it has disappeared also from history.

This precious Word of God is looked upon as an antiquated book, wholly out of keeping with modern thought.

To many people it has no place in the schoolroom because they feel that the reading of it would tend to introduce religious controversy in our educational system.

Since there is such a wide variety of religious beliefs among people, the opponents of daily Scripture reading in our schools declare it should not be permitted.

We are reminded that if Christians desire a particular religious dogma taught they have, under the American system, the legal right to maintain, at their own expense, schools to teach their own brand of doctrine and sectarianism. With this position I am in perfect accord.

Too long have we waited to do this very thing, but we trust under God the day will not be far hence until we are operating our own Christian day school where the Bible will be honored as the inspired Word of God and where prayer will be just as natural in the classroom as in the Sunday School.

But even with this objective in our minds and upon our hearts, we cannot see how the reading of the Word of God *without comment* in our public schools is out of keeping with the spirit of our national constitution and apart from that which has made our country what it is today.

All our life we have heard it said that the basic fundamentals of education are expressed in the three "Rs" namely, reading, 'riting, and 'rithmetic. We have been glad to note that of late there is a trend toward the fourth "r" meaning religion, which word I am using in its better sense.

A Policy Statement

Recently the New York State Board of Regents issued a policy statement which included the following paragraphs:

"Belief in and dependence upon Almighty God was the very cornerstone upon which our founding fathers builded. We are convinced that this fundamental belief and dependence of the American — always a religious people — is the best security against the dangers of these difficult days."

Quoting further, "We believe that at the commencement of each school day the act of allegiance to the flag might well be joined with this act of reverence to God, 'Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessing upon us, our parents, our teachers and our country.'

"We believe that thus the school will fulfil its high function of supplementing the training of the home, ever intensifying in the child a love for God, for parents, and for home."

Every right thinking person will be in accord with this sentiment, and will admit that it is a step in the right direction.

The juvenile delinquency problem has well-nigh terrorized us and many cannot understand this lawlessness among the youth of the land. But is it to be wondered at when we have robbed them of the only Book which holds before them the standards of right living and which reminds them of their accountability to God?

The crime wave sweeping over our nation focuses largely upon youth as the perpetrators, and what else can we expect since we have deprived them of that which condemns sin and reveals its dire results.

The lack of morals in many of our public officials and the awful corruption in public life in high places has fairly paralyzed the thinking of law-abiding citizens.

But can we expect high standards when we have taken from growing boys and girls the foundation stones upon which to build worthily? The presence of the Bible has made our country great and its absence, especially from the schoolroom, is making it morally weak and leaving the oncoming generation without chart and compass.

If we could only persuade the people of America to give the Bible its rightful place, it would not be long until we would witness startling transformations in all walks of life.

The secular school, more than any other institution, is the moulder of public opinion. If we give our children a right start, the nation will go straight, but if we take away the light by which to walk, they will travel in darkness and the nation will suffer accordingly.

We boast about our democracy, our freedoms and a hundred other national

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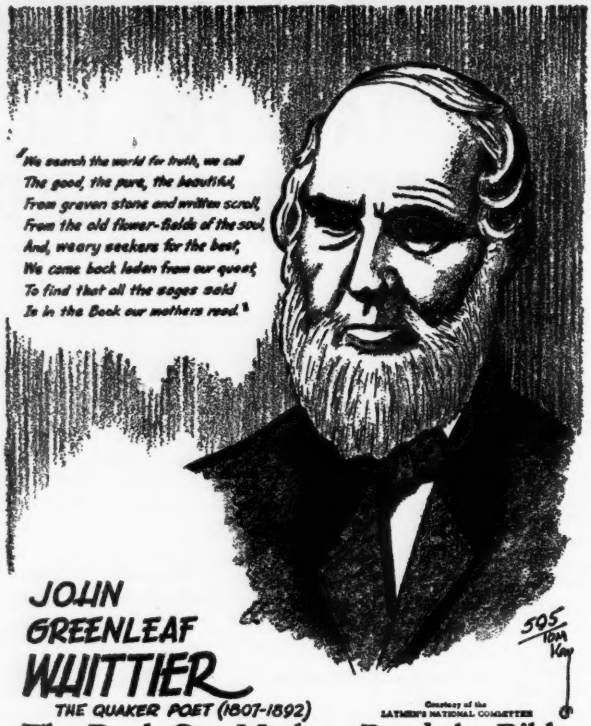
virtues, all of which are utterly meaningless apart from the sacred Scriptures.

A Personal Experience

The first day of my formal education as a pupil in the first grade, my teacher read a portion of the Bible to us, then invited the class to bow their heads while she offered the Lord's Prayer.

It was, to my youthful mind, a blessed introduction to school life and one which sowed in my heart the seeds of reverence toward God and respect for my school. It is the most precious memory I have of my early school experiences and one for which I will always thank God.

America is nominally a Christian nation yet we have allowed certain religious groups, and even the atheists, to bring to pass the deplorable condition of materialism which prevails in school life.



The Book Our Mothers Read-the Bible

Our founding fathers were men who believed in God and who honored the Bible as the Word of God. To them it was an open Book and should remain such.

If there are religious bodies within our democracy who do not like the Bible, let them remember they are enjoying privileges and advantages which have only come to them because the Bible was given the place of preeminence in the early days of our history.

Why should we deliberately pull down the ladder by which our civilization has risen to its present heights?

Let America go on forgetting God, ignoring the Bible, spurning Sunday observance and showing disrespect for sacred institutions, and it will not be long until our country will become a cesspool of moral filth and lawlessness.

Church And State

I am wholly opposed to the union of church and state. I do not believe the church should control the state, nor do I believe the state should control the church, and in my advocacy for having the Bible read in our public schools, I am not disregarding this principle.

The Bible is not a sectarian book, because if it were it would not be in keeping with our American way of life to have it read. It is infinitely more than this, it is a book of religion, and even more, it is the very embodiment of Christianity itself.

How under heaven can we have the nerve to call ours a Christian nation if we rob it of that which makes it such?

No one can rightly accuse the Word of God of being the book of a sect, a denomination, a creed, or a race. Can anyone give a valid reason why this blessed Word of God should be repressed and why it should be ruled out of public life and modern education?

In our schools we can have Plato but not Solomon; we can have Confucius but not Christ; we will tolerate Buddha but not the Book.

There is something radically wrong — a wrong which we believe is producing the wrongs so prevalent in all walks of life. That wrong is the repression of the Word of God.

Christian people have been sound asleep and now our nation is reaping the sad and tragic results which we know exist on all sides.

As we further consider this subject, I wish to raise and answer, to the best of my ability, three questions, the first of which is,

What Is The Bible?

We will never appreciate the Bible's relation to our national life until we have a right understanding of what it is.

Is it an holy Bible or an unholy Bible? Is it a God-given Book or a godless book? Is it a combination of good and bad, of truth and error, of the pure and the impure?

Is it worthy or unworthy of a place in the school room, in the nation, and in all phases of public life?

The longer I live and the more I study the Bible, the more I realize it is the foundation of all our liberties. No book in the universe advocates freedom as does our Bible.

Of it the Lord Jesus said, "And ye shall know the truth, and the truth shall make you free." (John 8:32)

Every student of history realizes it has been ever the forerunner of civilization, that it has lifted men from bondage and placed womanhood upon the highest possible pinnacle.

Wherever the Bible has gone, light has been shed, the chains of superstition have been broken, and fears have been dispelled.

No document in the universe has done what the Bible has done. It is the keystone in the arch of our national liberties, the cornerstone of our glorious prosperity.

I see in the Bible the source of true morality. The attitude of the Bible to-

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ward sin fully demonstrates this. It never temporizes sin, but exposes it in its every form and lays bare its dire results.

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The Bible only hurts those who live in sin and these are its worst enemies. They oppose it because it opposes them in their wicked deeds.

Further, the Bible has provided the inspiration for highest achievement. Practically every great production of art, of literature, of music, of heroism has found its suggestion in the sacred Scriptures.

Clear thinking business men testify to the fact that no volume known to man covers so completely the morals and precepts of sound business principles. Both Old and New Testaments are the treasury of every cultural and business achievement.

With such a Book as this in our possession why should we devise ways and means to withhold it from our children? It is not fair to them in the least.

And if they go astray, we have none to blame but ourselves for allowing sectarian and godless groups to keep it a sealed volume in relation to American youth. We have snatched from them that which, in the past, has proved to be the greatest asset our free nation has ever possessed.

The second question I ask you to consider with me is, What part has the Bible played in

Our National Life

Does America owe anything to the Bible? Has it been a detriment to our country, or a source of blessing? Has it been a destructive force or a constructive agency? Is America as a nation the better or the worse for its presence?

A neutral answer to these questions is impossible. To assume such a position is to dodge the issue. This marvelous Book so extensively read as it is, is bound to exert a profound influence upon youth and upon men and women.

In answering the question before us I marshal the testimony of men who at one time or another have been at the very heart of our national life.

Andrew Jackson said: "That Book, sir, is the rock upon which our Republic rests."

Ulysses Grant said: "Hold fast to the Bible as the sheet armor of your liberties. To the influence of this Book we are indebted for all the progress made in true civilization; and to this we must look as our guide in the future."

Another glowing testmony is that of Daniel Webster, who wrote: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instruction and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity. The Bible is a book of faith, a book of doctrine, a book of morals, and a book of religion, of special revelation from God."

In the light of this statement from one so vitally connected with the early affairs of our national life, does it not seem the height of folly to say we should

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not have the reading of the Bible in public schools?

Failing to heed the warning of this noble patriot, we are now reaping what we have sown and the Lord alone knows the outcome of the awful harvest.

Theodore Roosevelt made bold to say, "Every thinking man, when he thinks, realizes what a very large number of people tend to forget, that the teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally impossible for us to figure to ourselves what that life would be if these teachings were removed."

Woodrow Wilson said, "The Bible is the Word of life. I beg that you will read it and find out for yourselves. Read not little snatches here and there, but long passages that will really be the road to the heart of it. When you have read the Bible you will know that it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty."

Surely these men knew whereof they spoke! Realizing the value of the Bible, they were not ashamed to advocate its reading whether in the schoolroom, the council chamber, the halls of Congress, or from the pulpit of the church.

The third and last question I want you to note is, Is there a need today for

A Knowledge Of This Book

Beyond all question there is a need and this need is enhanced by the fact of the woeful ignorance which exists in relation to the Bible.

As I see it, there is an educational need. Our children growing up without a knowledge of the Bible find it impossible to read with any degree of intelligence and understanding the great classics of literature. Many of the beautiful allusions to Scripture in the masterpieces remain sealed to them.

Writing in an issue of the Yale Review, Professor Pratt stated, "Many a college student today, I feel sure, would fail to find anything funny in Tom Sawyer's predicament when, before the assembled Sunday School, he was asked to name the first two disciples, and answered David and Goliath. When Mark Twain wrote his earlier books, Hebrew kings and prophets, Christian apostles and martyrs, were familiar acquaintances of elementary school children. Many of our recent college graduates know as little of them as they do of Greek mythology."

A college student wrote on an examination paper the following statement: "The ancient Hebrews were fairly moral considering their times, although of course they did not have our ten commandments."

The climax of need was reached when a certain college professor declared that the name of a nationally advertised cosmetic was a Biblical character.

Above the educational need is the moral need. If there ever was an hour in the history of our nation when a moral revival was needed more than at this moment, we do not know of it.

And, of course, we believe the need is deeper than this, for a lasting change for the better will not take place until a genuine wave of spiritual revival sweeps over the nation.

The district attorney of Kings County (New York State) said, "The staggering intelligence that only 573 children out of 1373 in a New York public school have more than bowing acquaintance with the Ten Commandments, has a very definite connection with the fact that two-thirds of those who commit crimes against the state in New York are between sixteen and twenty-one." Their downfall, he insists, is due largely to the lack of religious training.

Do we desire to safeguard the morals of our youth, then let us give them the Decalogue, let us bring them face to face with the fact of the reality of God and of man's accountability to Him.

That the home has this responsibility we are well aware, but it can be augmented in the schoolroom by a careful reading of the Word of God.

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Who finds fault with our senators and congressmen when they bow their heads as the chaplain offers prayer to Almighty God? It is an act of reverence before God in the recognition of His divine authority.

Why find fault with the simple reading of the Word to our children in the hour of our nation's greatest need?

That the deepest need of man and the deepest need of the nation can be met only by that which the Bible reveals, goes without saying. Yet, in our blindness through sin, we have shut out the possibility of the supply of this need to the rising generations through our public school system.

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(5) His resurrection was on Saturday.	Not Sunday.
(6) His body was in the tomb exactly 3 days and 3 nights.	Not 1½ days, as some teach.
(7) His resurrection was in the evening.	Not in the morning.
(8) His life on earth was less than 30 years.	Not 33 years.

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The Legend Of Quetzalcoatl

Robert S. Martin ❖ **Hollywood, California**

THE STORY, or legend, of Quetzalcoatl, god of the Mayan-Quiche peoples, is rich in mystery. It is woven and interwoven in the historic background of Mexico and Central America as it was prior to the Spaniard's coming.

From earliest Mayan times to late Aztec Quetzalcoatl, as he was known to the Aztec-Toltec civilization, or Kukulcan as he was known to the Mayan-Quiche peoples, had a legend in almost exact parallel to that of Jesus Christ.

Indeed, when Cortez first encountered the great Montezuma, the king placed himself at the feet of Cortez and proclaimed that here was Quetzalcoatl returned. For to them the god Quetzalcoatl was a white man, tall and of blonde hair.

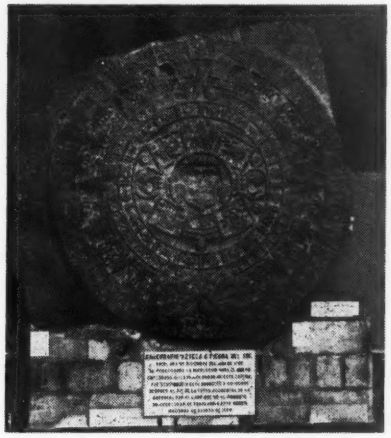
Their legend told that such a one had brought them, centuries before, from across the seas a message of peace and love. And when he had departed, they paid homage to his memory.

Great temples were erected in his name, and his totem, or symbol, became the *plumed serpent,* the feathered serpent which to this day is revered as a symbol of spiritual power and authority in the lands to the south.

Cortez, by playing upon the belief amongst the Aztec people that he was indeed the god returned to save them, was able to accomplish a treacherous victory.

The legend of their lost deity represented the blind groping deep in the heart of humanity which is in search of God; the quest for peace in the restless, unhappy human soul.

Cortez brought only sorrow and defeat to the proud and mighty Aztecs, when within his grasp was the opportunity to give them salvation. They sought from him a promised gospel, and he gave them a sword.



The famous Aztec Calendar Stone, which ranks with the pyramids of Egypt in its relationship to the culture of the people it represents.

Legend Of Quetzalcoatl

Briefly the legend of Quetzalcoatl, beautiful and prophetic as are many of the Indian myths, is this:

During the period of the Toltec people, who were before the Aztec race, there came before the people from a distant place a white man.

He was handsome, of great wisdom and loving in voice and manner. The man was known for his bearing, which was kingly; and his eyes were large, and filled with sadness and compassion.

Wise, gentle and virtuous, this stranger taught the people many arts. They learned from his lips the secrets of the stars, of time, of the seasons.

He showed them how to till the fields, how to spin and weave, how to utilize metals and cut stones. More important, he corrected their priests and taught theories of goodness, brotherhood and love among human beings.

The legend tells that the wicked priest became jealous of the great Quetzalcoatl and plotted his destruction. They set a trap for him and tricked him into drinking *pulque,* a drink made from cactus plants which grow in abundance throughout the land.

The effects of this drink put him into a deep sleep, and his powers were taken from him.

He left the Toltecs and went to Yucatan, followed by the hatred of the priestcraft.

When the burden was greater than his soul could bear, Quetzalcoatl went to the Eastern sea and by its shore created a vast fire into which he cast himself and was consumed, so that his spirit in the form of a beautiful star ascended into the heavens and was seen no more.

(Another version of the above legend has Quetzalcoatl ascending into the skies, but before leaving those who surrounded him, he promised to return in like manner, at a later date — Editor)

This supernatural legend about the Indian deity conforms, in many respects, to the supernatural facts about Jesus Christ.

It is the supernatural character of this belief which raises it beyond the primitive concept which had bound the people throughout the ages before His coming.

Without a supernatural conception relative to a religious personage of Jesus' stature, no purpose in His coming or validity in His teaching is attached. For only in a concept that transcends the natural and accepts the supernatural is mankind given the promise of freedom from bondage to flesh and the earth.

Who were the people and where was

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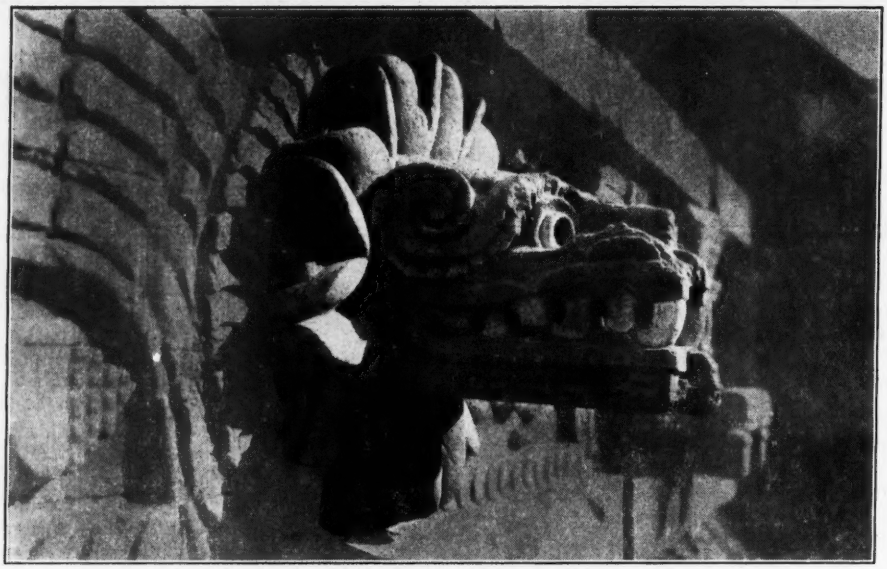

Archaeologists have excavated thousands of feathered serpent artifacts in Mexico . . . reflecting corrupted concepts of Quetzalcoatl worship handed down from centuries past. The above picture was taken at Teotihuacan, where Mexico's famous pyramids of the sun and moon are located.

the land blessed by this event, so powerful it remained with the people for centuries?

Without the knowledge of these races and their background, the massive importance of their legend and its relationship to Christianity may easily be overlooked.

The Aztecs

First, we should remember that the Aztec race was the end of the line for the great civilization that had peopled the mountain valleys and tropical plains of Mexico, Yucatan, Central America and, far, far to the south lived on the shores of the vast Lake Titicaca, home of the Inca people.

The Aztecs were a conquering, warlike people who came down from the north and blunted the northward migration of the Mayan people.

Their culture was cruel and their gods were cruel; the sacrifice of human blood upon their altars, the destruction of human life a part of their existence and their belief.

We know them today because of a vast circular stone which rests in the National Museum in Mexico City. This great circle of hewn granite is their Calendar Stone (See picture, page 21).

Readers will recall it from having seen the hundreds of bracelets, belts and other artifacts dear to the tourist heart, bearing the impression of this stone.

It was an important work, this Calendar Stone, ranking with the pyramids of Egypt in its relationship to the culture of the people it represents. It is said that almost one hundred years took passage before it was completed, and that to celebrate the completion of the stone the Aztecs put to death an entire tribe as a sacrifice to the god enscribed thereon.

The Aztecs did not originate any innovations in building. Indeed, their temples and their carvings are heavy, crude and ornate.

Much as the Byzantine was superimposed over the clear Arabian sculpture in another land, so the wild, heavy ornamentation of the Aztecs was fastened upon an older culture which had gone before.

So with the legend of Quetzalcoatl, the Aztecs did not originate. They only adopted and incorporated the gentle legend and distorted it to suit the need of their kings and priests for a deity who could, by his supernatural character, hold the people under their control.

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The Toltecs

Then if not Aztec, perhaps the Toltec race? The word itself is without meaning. Toltec is simply an Aztec form which means "builders."

Thus, when the Spaniards asked the Aztec chiefs if they had constructed the vast pyramids and system of temples which dotted the valley of Mexico, they shook their heads.

No, they answered, it was the Toltecs, and upon translation it was found that Toltec was simply a common name meaning "builders."

So the "builders" were another race, a race lost even then in antiquity, so that the Aztecs knew them not.

Nor do we to this day have much greater knowledge as to who the Toltec people were, what was their tribal name, whence came they and whither gone.

But of the Mayan people we know more, not enough, but more. The Aztec can tell us little we do not already know.

And the Inca likewise was a remnant people, not representative of the full flowering culture of a civilization.

On the other hand, the Mayan peoples did develop a distinct and mighty civilization. It is linked with the civili-

zation of Egypt these thousands of years gone, and of Atlantis, the land gone down beneath the sea.

The Mayans could well be the link between East and West, between the ancient land of Lemuria (or Mu) that vanished in the Pacific thousands of years before.

Of these people, and of their white saviour from beyond the sea, whose symbol was the feathered serpent, we have much to learn.

In conclusion, it is essential that we examine the relationship which the serpent, as such, assumed in the religious concept of these people.

The use of the serpent is widespread amongst them, and to this day is in prominent display throughout Mexico and Central America. There are several explanations which may be valid in probing for the truth which underlies the symbol.

Totems

We should always bear in mind that races develop symbols which characterize their deepest feelings about God, just as nations develop symbols that represent their feelings about their country and what it means to them.

These symbols, in the first case, are generally known as *Totems*. We are all familiar with the Totem pole.

A totem of ancient Egypt was the Sphinx; another was the Scarab representing Horus.

A totem in the Mayan culture, of great importance, was also a Sphinx, that is a leopard crouching with the head of a man. This totem by itself would be enough to raise the question of relationship with the Egyptian and Mayan culture.

Another totem of the Mayans was the Quetzal bird. Here we see the close resemblance to the Phoenix of Egypt.

There are a great many such totems which show such close relationship as to indicate a common origin. The cross is the most prevalent totem in universal use.

Turning to the serpent and the plumed or feathered serpent of Aztec-Toltec-Mayan religious use, we are at once made aware of a deep meaning.

Primarily, the serpent has always represented to all peoples the life force; the development of the letter "S" indicates always an enlivening power.

Examine words of action and power, such as spirit, sow, show, stay, see, sleep, sing, speak. One is immediately struck by the importance of the "S" power activating the word.

This article does not permit a greater examination of this facet, suffice it to say that the letter "S" as related to the use of the serpent symbol is one of the deepest forces in the religious motivation of peoples and races.

The Serpent, a Religious Symbol

It has been said that the widespread use of the plumed serpent as a religious symbol throughout pre-Hispanic Mexico, and its continual use as a temple decorative motif, indicates that serpent worship had some place in the religious life of these early Americans.

This is open to grave questions, although it may be true and may even bear resemblance to similar heathen rites performed to this day in parts of India.

Ceremonies devoted to the plumed serpent were most evident in the pre-Aztec period, and were prominent in Toltec culture.

But we can be sure of one thing, that while little is known of the archaic background of these people, and the beginnings of their civilization nor its whereabouts, they had, by some deep religious concept, preserved or received a story of a serpent whose influence upon the history of the human race had been very great.

Regardless of the source or origin of their knowledge, the Mayan race had handed down a record of a religious concept closely related to the experience of Adam and Eve in the Garden of Eden.

The Holy Scriptures contain references to a "winged serpent," and oriental literature abounds in such references, not excluding the winged dragons of the Chinese.

It is because of these Scriptural references to winged serpents that we must attach significance to the feathered serpent of Mexico, and attach to it more than the label of coincidence.

That these primitive people should develop an idea of a species of animal which they never saw, unless they had kept it as a vitalizing force in their religious knowledge as received from their ancestors, is not probable.

The parallelism between the Mayan-Toltec belief about Quetzalcoatl (Kukulcan) and the supernatural facts regarding the coming of Christ into the world, together with the appearance in historic time of that belief as related to the period of Christ's life on earth, is of more than passing interest.

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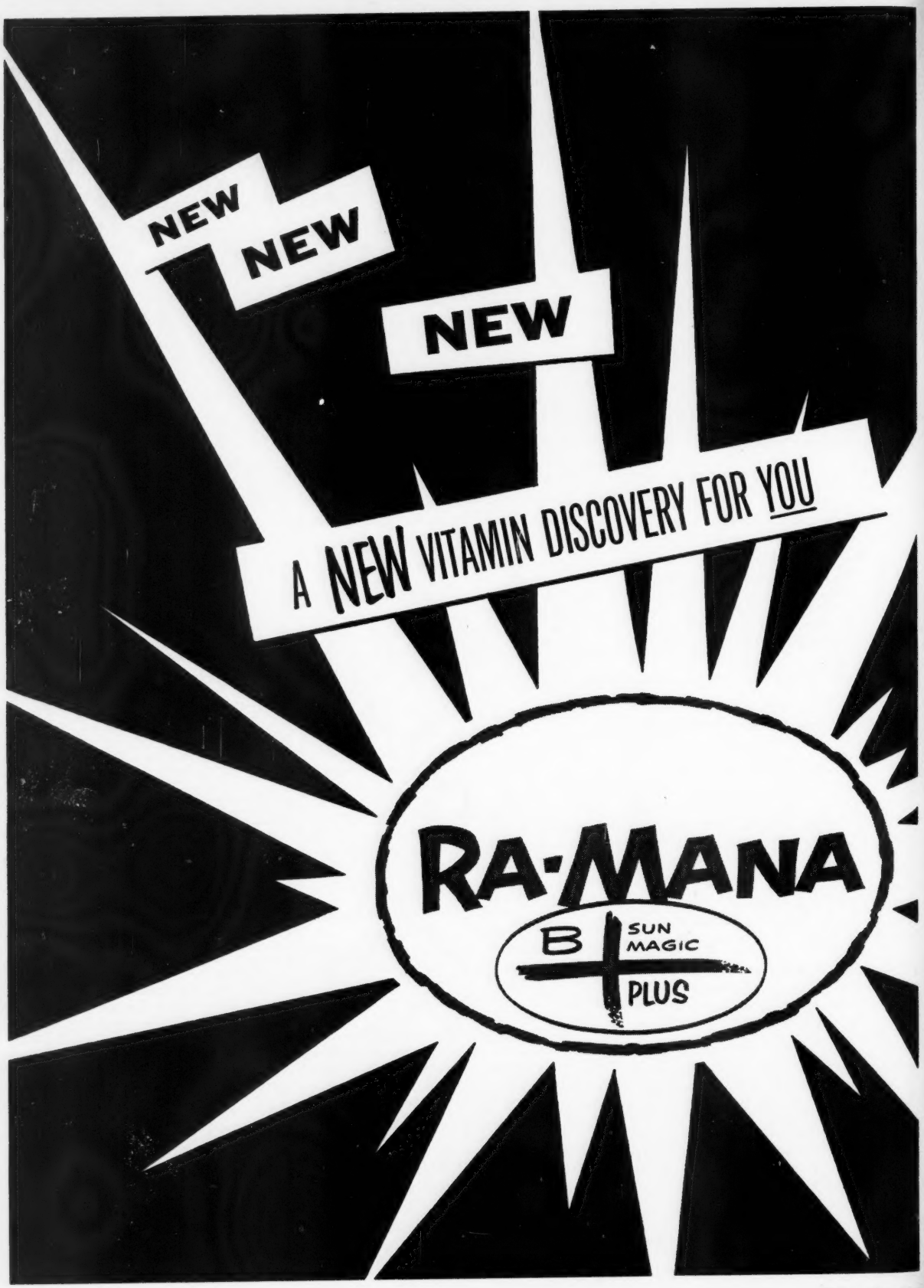
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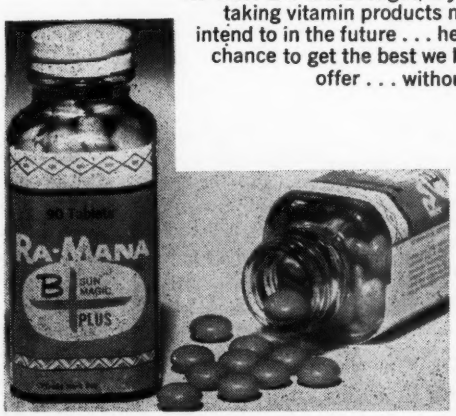

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The high point of World War II was hit in 1945, at $312.86. The fiscal year of 1956, was the costliest of all, $446.86 per head for every one of us.

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Hidden Taxes

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General Douglas MacArthur

When you buy a dozen eggs you pay at least one hundred tiny taxes which do not appear on the bill.

There are 151 taxes on a loaf of bread, at least as many, and maybe more, on a pound of beefsteak, a box of soap, a can of beans.

Billions a year are drained off which should be invested in new or enlarged enterprises or spent on the products of these enterprises.

I do not hesitate to predict that if government continues to wrest from the people the basis for future industries and businesses, our rapidly increasing population may eventually outgrow the number of jobs available and industrial labor will then face its greatest threat.

There seems to be no restraint in this lust for taxes. It began with the Federal Income Tax Law of 1914 which gave unlimited access to the people's wealth, and the power for the first time to levy taxes not for revenue only but for social purposes.

Since then the sphere of government has increased with a kind of explosive force.

Thomas Jefferson's wise aphorism, "That government is best which governs least," has been tossed into the wastebasket with ridicule and sarcasm.

Whether we want it or not, we pay now for almost unlimited government; a government which limits our lives by dictating how we are fed and clothed and housed; how to provide for old age; how the national income, which is the product of our labor, shall be divided among us; how we shall buy and sell; how long and how hard and under what circumstances we shall work.

Actually, the national budget now governs the economy. Unfortunately, it is growing more and more abnormal.

For years we have been spending far beyond our means. Our indebtedness is now estimated to be nearly 700-billion dollars, a sum greater than the combined debt of all the other nations of the world.

The Russian dictator, Lenin, that implacable foe of the free enterprise system, predicted as early as 1920 that the United States would eventually spend itself into bankruptcy.

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Will Americans continue to borrow their own money? Rothschild said: "Permit me to issue and controll the money of a nation and I care not who makes its laws." Garfield said: "Whoever controlls the money of any country is absolute master of all trade and industry." Lincoln said: "The Government should create, issue and circulate all currency and credit needed to satisfy the spending power of the Government and the buying power of the consumers. The privilege of creating and issuing money is not only the supreme prerogative of Government, but the Government's greatest opportunity." Have the facts! Get eye opener pamphlet. 15 for $1.00. Hadland, Box 68, Rochester, Minn.

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Thomas Jefferson

How many of our leaders still hear the echo of Thomas Jefferson's voice when he warned with reference to the future of this country:

"I place economy among the most important virtues and public debt as the greatest dangers to be feared. To preserve our independence, we must not let our leaders load us with perpetual debt.

"We must endeavor to reduce the government to the practice of rigid economy to avoid burdening the people and arming the Magistrate with a patronage of money which might be used to corrupt the principle of government . . .

"The multiplication of public offices, increase of expense beyond income, growth of the public debt, are indications soliciting the employment of the pruning knife . . . It is incumbent on every generation to pay its own debt as it goes."

How incomparably different in philosophy from Karl Marx, that patron saint of communism, who fifty years later, while planning the destruction of all constitutional government, said:

"The surest way to overturn the social order is to debauch the currency."

He referred, of course, to the process of inflation, induced by extreme taxation; the process of "planned economy;" the process of controlling economic conditions and thereby controlling the lives of individuals — a control of fiscal, monetary and general economic forces which produces higher prices and a gradual devitalizing of the purchasing power of money.

Karl Marx

"Taxation," with its offspring, inflation, said Lenin in support of the basic thesis of Karl Marx, "is the vital weapon to displace the system of free enterprise" — the system on which our nation was founded—the system which has made us the most prosperous people of all history — the system which enabled us to produce over half of the world's goods with less than one-seventh of the world's area and population — the system which gave our people more liberty, privileges and opportunities than any other nation ever gave its people in the long history of the world.

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No wonder Herbert Hoover recently exclaimed in reviewing our situation, "The spirit of Karl Marx no doubt rejoices . . . He recommended some such actions as the road to socialism."

And by socialism he meant the forcing of a centrally controlled economic life upon all persons in the nation, under an authoritarian monopoly that is politically managed.

The collectors and dispensers of socialistically-used funds, the planning committees and enforcement bodies, the services they presume to render and the pyramids they build, the votes they coerce to maintain control — all these expressions of socialism are but the offspring of excessive taxation.

If we want economic liberty — want to be free to work most productively and to have what we produce — our concern must focus on the tax roots to shut off the revenue which nourishes the disease.

To work at the other end and merely bemoan the detailed projects of socialism or damn the persons who happen to be manning those projects at the moment, or even to change political personnel, would be about as effective in stopping socialism as changing undertakers would be to stop death.

Involuntary Servitude

Excessive taxation produces results somewhat resembling the evils of slavery and serfdom in days of old.

To illustrate: the government takes in taxes over a third of the income of the average citizen each year. This means that he or she is required to work entirely for the government from January first until May tenth.

This begins to resemble the Soviet forced labor system. It practically reduces the citizen for protracted periods to what amounts almost to involuntary servitude.

It is indeed the modern although humanized counterpart in the Twentieth Century of the abandoned slavery and serfdom of the preceding centuries. We will be fortunate if it does not finally reduce individuals to the universal status of robots.

The present tax structure is even now probably adequate eventually to socialize the United States.

Our tax take is already greater than that of the admitted national socialistic countries, whether on this or the other side of the Iron Curtain.

The effects may not yet be fully evident to the superficial eye, but the erosion of incentive, ingenuity and integrity that results will be as deadly as the hidden cancer is to life.

It can in time change the basic character of this great nation as it has every other nation where it has become indelibly affixed.

In the last two decades our tax system has resulted in a creeping inflation which has devitalized the American dollar to forty per cent of its previous purchasing power. If the present trend continues, the dollar may well sink to half its present value within another decade.

Those who suffer most from such fiscal debasements are the men of small means — those living on fixed incomes, wages, annuities or pensions — especially the working man.

But inflation does even more than debauch a nation's currency; it also debauches a nation's morals. It creates a false illusion of prosperity; it discourages thrift and honest effort; it encourages the kind of speculation that expects something for nothing.

History shows how difficult it is for a nation to recover once it is in the sway of an irredeemably depreciating currency. The tendency is for prices to go higher and higher, the value of money to go lower and lower.

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THE SECOND COMING OF CHRIST

ARE WE FOOLISH TO LOOK FOR IT?

Lee Roberson, D. D. **Chattanooga, Tennessee**

Editor's Note: Dr. Roberson, the author of this message, has been for many years pastor of the Highland Park Baptist Church and President of the Tennessee Temple Schools, both of which are located in Chattanooga, Tennessee.

"And as it is appointed unto men to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." (Hebrews 9:27-28)

SINCE OUR CHURCH and Tennessee Temple Schools believe so fully and completely in the premillennial second coming of Christ, it is easy for me to suppose that all of our people know the fundamental facts regarding His coming.

But they do not. This is proved by the fact that many of our members, if they leave this church, will readily and apparently without question join a church that does not believe in the premillennial coming.

Some of our people endorse speakers who are definitely opposed to His coming. Still again, we observe some of our folks who speak and pray as postmillennialists or amillennialists.

This church believes the whole Bible. We believe every word has been fulfilled or will be fulfilled.

The Bible teaches that Jesus is coming again. It tells us that He is coming in personal and bodily form. Since He is not here now in this form, we therefore do look for His coming.

We believe that Christ is coming and will first receive His own. Then He will come down to this earth to reign. "And they lived and reigned with Christ a thousand years."

Somebody placed in my hands a little book with this title, "God Cannot Lie; There Cannot Be an Earthly Millennium."

I will agree with the first part of the statement — God cannot lie. I cannot receive the last part of it because the Bible very definitely teaches that there will be a thousand-year reign of Christ upon earth. Furthermore, the Bible tells many things which are going to take place during this thousand years.

There are many pictures given of that wonderful time when the Lord Jesus will reign upon the earth.

Isaiah's Prophecy

Isaiah, as well as many of the prophets, sets them forth in different places. In Isaiah two we have a prophecy of the coming of Christ back to Jerusalem to establish His kingdom, and to rule the world from there. Listen to these words:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it.

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

"And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:2-4)

This glorious day shall come to pass after the Devil has been chained, and Christ rules in righteousness.

In Isaiah there is a prophecy about the coming kingdom of our Saviour. It points to the time when righteousness shall cover the earth, and when justice will be given to all men, and when even the instincts of wild animals will be changed.

In Revelation twenty the phrase, "a thousand years," is given six times.

SOME GOLDEN DAYBREAK

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There are those who argue that since this is the only passage that mentions a thousand years, that it cannot be accepted literally.

My dear friend, as far as I am concerned, if it were mentioned only one time, it would be sufficient, but when the Spirit gives emphasis by repeating the number of years six times, there is surely some important meaning attached.

This little booklet mentioned previously, seeking to deny the millennium, is just another of the Devil's attempts to discredit the coming of Jesus and to tear down portions of the Word of God.

The Wrecking Crew

It is not hard to get a job on the wrecking crew. Any person can tear down, but let us join with those who are seeking to build up God's people in the faith.

Here is a poem to help you to settle where you stand:

I stood on the streets of a busy town,
Watching men tearing a building down:
With a "Ho, heave, ho," and a lusty yell,
They swung a beam and a sidewall fell.

I asked the foreman of the crew,
"Are those men as skilled as those you'd hire
if you wanted to build?"
"Ah, no," he said, "no indeed.
Just common labor is all I need.
I can tear down as much in a day or two,
As would take skilled men a year to do."

And then I thought as I went on my way,
Just which of these two roles am I trying to play?
Have I walked life's road with care,
Measuring each deed with rule and square?
Or am I one of those who roam the town,
Content with the labor of tearing down?

Friends, we are looking for His coming and we are looking for His kingdom.

Turn to the matter of His coming. Are we foolish to look for Him? Is it a waste of time? Are we doomed to disappointment?

If Christ comes not, the Bible is not true. How wonderful is this Word of God! We read it and rest our hopes upon it. But if Jesus is not coming again, then the Bible is false.

In every book of the Bible, save perhaps two, there is mention of His coming. There are those who have tried to say that the Bible is a lie.

For example, Charles Smith, president of the American Association for the Advancement of Atheism, had printed across his headquarters, in big, bold letters, "The Bible is a Lie."

Now, if the Lord does not come again, then we must admit that such men and others of their kind are pretty much in the right, and we are without a Bible of any worth altogether. The Bible is true! Christ is coming!

If Christ does not come again, then the Saviour Himself was false. Jesus said, "I will come again."

If He does not come, then we must agree that all Jesus said and did was false, and that His entire ministry and sacrifice on the cross were nothing.

Here is an awful thing to contemplate, but if we are to be fair, we must face it. If Jesus should not return, then we are trusting in a false Christ. We cannot even say that Jesus was a good man, for a good man would not lie and deceive others.

Yes, Jesus is coming again. His Word is true, and we can with assurance look for Him.

The Saviour has never disappointed anyone who has trusted in Him. We do not need to try to force ourselves to believe in His coming, but simply to receive His Word, for His Word is true.

Hopes Crushed

If Christ comes not again, the fondest hopes of men are crushed. Men have long dreamed of a world of peace. The Bible leads us to look for such a day, a day when the implements of war will be formed into implements of peace.

All efforts of man to bring about peace have failed; therefore, if Jesus comes not again, then man will be forever and eternally disappointed, for there will be no peace.

Man dreams of a world of justice and equality. This will never be realized apart from the coming of Jesus.

Man dreams of a world where sin will be no more. This is impossible unless Jesus comes and Satan is cast down and the Lord reigns upon His throne.

Man dreams of a time when pain and suffering and death will be no more. Such a day is promised unto us in God's Word.

In the day of the coming of Jesus, the dead in Christ shall be raised first, and the living shall be changed in the twinkling of an eye, and together we shall be caught up to meet the Lord in the air.

These bodies will not be changed if the Lord comes not, for the coming of Christ and the resurrection and the translation of the saints are all bound together in God's Word.

Let us lift up our eyes, for the coming of Jesus draweth nigh. God's purpose for this world is not going to fail, for "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

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THE VACATION BIBLE SCHOOL

Its Birth and Growth

Gladys McElroy — Glendale, California

Editor's Note: The author of this illuminating article is Vacation Bible School Editor for Gospel Light Publications, with headquarters in Glendale, California.

ON JULY 27, 1898, the *Commercial Advertiser*, a New York daily newspaper, carried the following news item:

"The new pastor of the Baptist Church of the Epiphany, 64th Street and Madison Avenue, the Reverend Howard Lee Jones, has decided to commence a new work in the east side of his parish, which extends from the park to the East River.

"About ten days ago, a morning school was opened in a hall on East 71st Street between First and Second Avenues. The school is open daily from nine to twelve.

"Sight reading is taught and some simple calisthenics, but the principal occupation is the study of the Bible and the catechism. The interest in the new enterprise is growing rapidly. The first morning there were fifty-seven children."

Mrs. Walter A. Hawes, wife of a doctor from Charlottesville, Virginia, and superintendent of the Primary Department in Epiphany Baptist Church, was appointed principal. She called it an "Everyday Bible School."

The purpose of the school was to provide spiritual nurture for the neglected immigrant children who played in the streets of the city's East Side. The school was so successful that when it was repeated the following year, the enrollment doubled. The third year saw another substantial increase in attendance.

By the fourth year (1901), other Christian leaders were convinced of the value of a summer Bible School for children. That year five different Bible schools were conducted in New York, and the next summer ten schools were held. The number increased to seventeen in 1903.

A Rapid Growth

The growth of the Vacation Bible School movement continued at a steady pace. Schools were started in various cities by churches of different denominations.

There were 102 schools conducted during the summer of 1911, and by 1924 the number had increased to 10-thousand.

Last summer (1958) more than 90-thousand Vacation Bible Schools were held in the United States and Canada. In addition to these, a goodly number were conducted by missionaries and Christian workers in almost every country in the world.

This summer nine million boys and girls will be attending Vacation Bible School ... part of them in your community!

This fact alone makes Vacation Bible School important, but even more important are the millions who have not yet been reached through this great evangelical enterprise — or any other Christian program.

This should motivate churches and Sunday Schools to do a better job through their Vacation Bible Schools; it should encourage pastors to make effective use of this evangelistic arm of the church; and it should inspire Sunday School workers to build better Sunday Schools to "hold" those who are reached.

More and more church leaders are seeing the urgency of God's command to "train up a child in the way he should go:" so that "when he is old, he will not depart from it." (Proverbs 22:6)

In this day of conflict and confusion, children need the stabilizing influence that only the Son of God can give them.

How do boys and girls learn about the Lord Jesus Christ and make the decision to accept Him as Saviour?

It is obvious that the present teaching program of the home and the Sunday School is far from adequate in meeting the needs of the day in which we live. What is there to supplement this insufficient spiritual diet?

It is a fact that during the two weeks of concentrated study made possible by a well-planned Vacation Bible School program, more can be accomplished than in eight months of Sunday School.

As you study the situation, you come to realize that surely God did foresee what a desperate need there would be for spiritual training of the youth in this present day.

Is it not significant that there is now a well-developed Christian training program for youth in churches of all denominations? It is quite possible that more boys and girls were won to Christ last year through the Vacation Bible Schools than through any other agency.

A survey made by one of the denominational groups during the past year revealed the fact that twenty-nine per cent of those who accepted Christ as Saviour did so during Vacation Bible School.

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This percentage was much larger than was reported for any group of conversions through other agencies of that denomination.

Also, the report stated that fifty percent of all decisions for Christ were made by children twelve years old or less, twenty-five per cent by teenagers and twenty-five per cent by adults.

While this particular report represents only one church group, it is likely that similar figures could be obtained from other denominations.

The fact is that the Vacation Bible School is effective in winning boys and girls to Christ.

Better Materials

In the early days of Vacation Bible School, obtaining suitable teaching materials was indeed a problem. There were none available. The leaders had to create their own.

After the organization of the International Association of Daily Vacation Bible Schools, that group began to prepare lessons for teachers to use. However, much work and program planning was still left to the individual churches.

There were no workbooks for pupils. The first Vacation Bible School textbook, "Dan of Nazareth," for Juniors, was published in 1918. Not until 1928 did the Southern Baptists complete a series of twelve departmental textbooks.

How different the picture is today. Now there are nearly fifty publishers providing Vacation Bible School materials. Nearly every denomination has its own course of study. Several religious outlets put out excellent non-denominational material that is true to the Bible and can be used by any group.

The teaching techniques and general attractiveness of the present-day materials is, in many cases, up to the standard of textbooks used in public schools.

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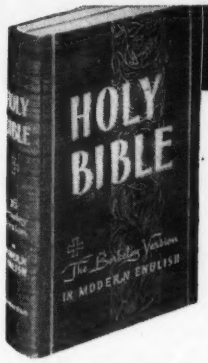

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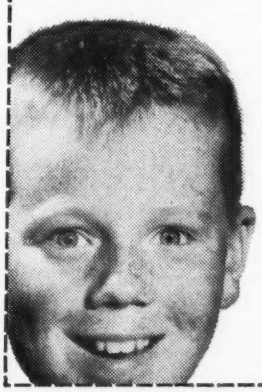

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Start Planning Now

Those who have not been active in the Vacation Bible School program may wonder why so much attention is given to it.

Churches and Sunday Schools realize that it is their responsibility to provide adequate training to enable the young people to develop strong Christian characters.

This cannot be accomplished in the one-hour-per-week program of the Sunday School. The additional thirty hours of concentrated training in Vacation Bible School is necessary.

Extra Bible teaching for your own young people should not be your only goal in Vacation Bible School. This is your opportunity to reach boys and girls who never attend any Sunday School or Church. This is your chance to win them for Christ. Do not neglect this group of children.

The latest report on public schools states that there are now 43-million students in the public schools. There probably will be about 9-million in Vacation Bible Schools this summer.

This means that less than one-fourth of the young people are being reached for Christ through this ministry.

How does this percentage compare with the situation in your own community?

Do you know how many children in your neighborhood are not receiving any Christian teaching? Are you concerned enough to find out? Are you willing to put forth the effort to gather these boys and girls together and give them the Gospel?

The eternal salvation of many young people may depend upon what *you* do this summer.

The first aim of Vacation Bible School is to win boys and girls to Christ. The next aim is to provide instructions for Christian living.

Keep these two goals in mind as you select the course that you will use. Do not waste the time and effort of either the teachers or the young people by conducting a course that is not based on these two fundamental aims.

Go to the Christian book store in your community and examine the various courses for Vacation Bible School that are on display.

Study the magazine advertising. Obtain sample kits from several publishers and compare them.

See which one provides the kind of course that you want for your young people. Most companies allow you the privilege of returning the sample kits if you decide not to use their course.

You can win the boys and girls in your community to Christ this summer, if you want to. How can this be done? By planning to have a good Vacation Bible School. Be enthusiastic! Be persistent! Be diligent!

Man cannot work without a plan. Plans cannot be worked without a man. Careful planning is the key to success.

Start planning *your* Vacation Bible School right now!

A 25-HOUR DAY

The school newspaper of John Bartram High, in Philadelphia, polled pupils on this interesting question:

"What would you do if you were given an extra hour each day?"

Most frequent answer: "Catch up on my sleep."

Runner up in languor, from a girl: "I'd day dream."

One boy said he'd devote a 25th hour entirely to eating.

A few said they'd improve the time by more reading.

Among the more unusual responses was the following from a boy: "I would like to save my extra hours, day by day, and go back to Alabama for a little while."

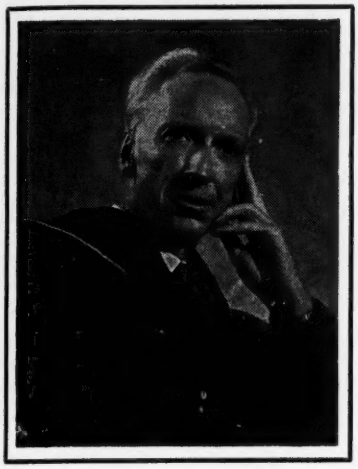
And it was a boy who supplied this frank clincher: "I wouldn't spend it in school, that's for sure."

We thought of Fanny Crosby, who wrote:

Oh, the pure delight of a single hour
That before Thy throne I spend
When I kneel in prayer, and with Thee,
my God,
I commune as friend with Friend!

What would your answer to the question be?

MISSIONS



WHY CONTRIBUTE TO FOREIGN MISSIONS?

DR. OSWALD J. SMITH
TORONTO, CANADA

MAY I ASK YOU to turn to Proverbs, the eleventh chapter, verses twenty-four and twenty-five. These verses read as follows:

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself."

There are always those who want to know why we should contribute to foreign missionary work.

"Is there not enough to do at home?" they ask. "Why then send money to foreign fields?"

There are several reasons, and I am going to enumerate them one by one. I want to ask you, if you will, to give them your most prayerful consideration.

First of all, I have discovered that missionary churches are the only really progressive churches. In other words, "the light that shines farthest, shines brightest nearest home."

Show me a church on fire for souls in the foreign field and I will show you a church on fire for souls at home.

Show me a church that contributes generously to the regions beyond and I will show you a church that has solved its financial problems here at home.

When I was in Palestine, I traveled from Jerusalem down the Jericho road. I passed the ruins of the ancient city of Jericho and went on to the Jordan River where Jesus was baptized.

I wanted to swim across the Jordan at that point, and I did so. Then I continued on to the Dead Sea where I had another swim.

Traveling north, I came at length to the Sea of Galilee and there, too, I indulged in a swim.

As I stood on the shore, I thought of the difference between the two bodies of water; one, the Sea of Galilee, teeming with life; the other, the Dead Sea, stagnant and lifeless. "Why," I asked myself, "the difference?"

The Dead Sea takes in and takes in, but it never gives out; hence, it is stagnant. The Sea of Galilee takes in but it also gives out; hence, it is filled with life; and its water is fresh.

Missionary Churches

There you have a perfect illustration of the missionary church and the church that is not interested in missions.

The latter takes in but it uses everything on itself. It never gives out. Hence, it is filled with all sorts of loathsome creatures like a stagnant pool — criticism, gossip, fault-finding, division, and strife, etc. etc. The missionary church takes in, but it also gives out. Hence it is alive and aggressive and God's blessing rests upon it.

The same is true of the individual. The one who keeps everything for himself and refuses to share it with others, becomes a stagnant pool — a Dead Sea, a blessing to no one.

The one who invests in foreign missionary work, is living an abundant life. It is for us to decide whether our lives are to be symbolized by the Dead Sea or the Sea of Galilee.

I was holding a campaign in the Covenant Church, Minneapolis, of which Dr. Paul Rees is the pastor. One night at the close of my service, a well-dressed business man approached the pulpit and shook hands with me. I did not know him.

"Dr. Smith," he said, I owe you everything I have in my life." I looked at him in amazement. Then he told me his story.

"I was down and out," he began. "I had lost my job. My wife and two daughters had left me. I was dressed in rags.

"One day I happened to stroll into the Peoples Church during one of your missionary conventions. You were speaking, and you were making some of the most astounding statements I had ever heard in my life. You were saying, 'You cannot beat God giving. Give and it shall be given unto you. Square with God and God will square with you.' I sat up and listened."

"Just to test your sincerity," he continued, "I filled in one of your cards, promising to give God a certain percentage of all He might give me. That, of course, was easy because I had nothing.

"To my amazement, within a few hours, I got a job. When I received my first pay, I sent in the amount I had promised. Before long I got a raise. Then I contributed more.

"Soon I had a new suit of clothes. In

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due time I got a better job. Presently my wife and daughters came back to me. I continued giving. Before long, all my debts were paid.

"Now," he exclaimed, "I own my own home here in Minneapolis and I have money in the bank. All that I owe to you. I found that you were right. I discovered that God was as good as His Word."

The Secret of Prosperity

My friend, do you want to know God's secret of prosperity? You will find it in the example of the man whose story I have told. "Give and it shall be given unto you." To get you must give. God, I say, will be no man's debtor.

Do you know the meaning of sacrifice? I will never forget a little girl by the name of Grace. She was saved in Dale Presbyterian Church when I was in my twenties. Her heart was in India.

One day her mother told her she was going to buy her a new top coat. The one she was wearing was threadbare. She had worn it for six years.

But Grace begged her mother to give her the money, stating that she could wear her old coat for one more winter. Her mother did so and Grace sent it to her missionaries in India.

Before I left Dale, Grace was taken ill. On her death bed she made her mother promise to sell all her clothes, such as they were, and send whatever she got to India. The mother, with tears in her eyes, promised.

I would like to be standing somewhere near the throne when Grace gets her reward. Her heart was in India and her money followed her heart, regardless of the sacrifice. Do you, my friend, know anything about that kind of sacrifice?

A Faith Promise

Never will I forget my first faith promise. I had just become pastor of the Christian and Missionary Alliance Tabernacle in Toronto and a missionary convention was in progress. I sat on the platform.

Presently an usher came up to me and handed me a card. I looked at it.

"In dependence upon God, I will endeavor to give towards the missionary work, etc., etc."

"Lord, I cannot give anything. I am only earning twenty-five dollars a week and I have a wife and child to keep and the war is on. Prices are sky high. I do not have two cents to rub against each other at the end of the week. How can I give?"

You see, I had never given in a systematic way. When I gave a cash offering of a dollar or two; sometimes five dollars, to missions, I really thought I was giving; but to make a faith promise and to give systematically, week by week — that was foreign to me.

Presently I felt that as pastor I must set an example. I simply had to do something. I prayed.

"Lord," I said, "I have nothing to give. What am I going to do?" Immediately the Lord seemed to speak to me.

"I am not asking you for what you have. I am asking you for a faith promise. How much can you trust Me for?" In a moment I saw it. "Oh," I said, "that's different! How much can I trust Thee for?"

I thought that perhaps I might be able to trust Him for five dollars or possibly for even ten dollars. Suddenly He seemed to speak again.

"Fifty dollars," He said. I was startled. "Fifty dollars!" I exclaimed. "Why, I have never heard of giving such a sum. How could I ever give fifty dollars?"

But still the impression remained. It was to be fifty dollars. With trembling hand I filled in the card and signed my name.

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This is not a religious prediction, but is purely SCIENTIFIC. However, the Bible predicts it. Isaiah 13:13. "Therefore I shall shake the heavens and the earth SHALL REMOVE OUT OF HER PLACE, 24:20, "The earth shall reel to and fro like a drunkard." See also Amos 8:9; 8:8 Haggai 2:6; Isaiah 10:26; 19:5; 28:17; 44:3; 24:20.

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God Supplies The Need

I wish I could tell you of the joy that was mine as, month by month, I prayed for the necessary amount. How I got it, I do not know. All I know is that God sent it in, and that by the end of the year I had paid the fifty dollars in full.

So great was the blessing, that next year I doubled the amount and the year after I doubled that amount. Then I doubled the amount again; and year by year, for more than thirty years, it has been my joy to make a definite investment at the annual convention for missions.

Thus I have been enabled to contribute many thousands of dollars by giving consistently and systematically, year by year, as God has prospered me.

What I am asking you to do I have done myself. I know something of the joy of giving. I know what it means to invest for God.

"I have seen the vision, and for self I cannot live. Life is less than worthless till my all I give."

It is not, "how much of *my* money will I give to God; but, how much of God's money will I keep for myself?"

I have discovered that "It is more blessed to give than to receive." My friends, you are missing one of the greatest blessings of your life if you are not giving to missions.

How can the Board know how many missionaries to accept for support unless you make out a faith promise? You are not behind the world-wide missionary policy of your church if you do not cooperate in the program. To give when you feel like it instead of making a definite prayer promise does not require faith.

I never nominate a man for office in the church unless he has made out a faith promise and thereby proved that he is back of the program.

Those who tell me they do not believe in pledges because they do not want their left hand to know what their right hand does are certainly telling the truth.

They give so little that their right hand would be ashamed to let their left hand know.

Beware, my friend, lest you stand before the Bema with a large bank account that should have been invested in missions. How will you explain it?

Sharing Alike

Suppose a child should fall into a well, who would get the reward for the child's rescue, the one who held the rope and lowered the other to the bottom, or both? God says they will share alike.

The one who stands at the top and makes it possible for the other to go down into the well in order that the child might be rescued, is just as much entitled to the reward as the one who goes down.

You may not be able to go down; you may never see the foreign field, but you can hold the rope. You can make it possible for someone else to go. You can send a substitute; and if you do, if you give your money, your reward will be just as great as the reward of those who actually go.

Everyone must be in the bucket brigade. You may not be the one who throws the water on the fire at the end of the line; you may be somewhere in the center passing the bucket. Or you may be dipping up the water.

The question is, are you in the line? Do you belong to the bucket brigade? Are you doing something? Or are you merely a spectator? Our motto must be: "Every Christian a Missionary."

But when you give, make sure you do not give to help spread modernism. Select evangelical societies where every missionary is true to the Word of God, and is out for souls.

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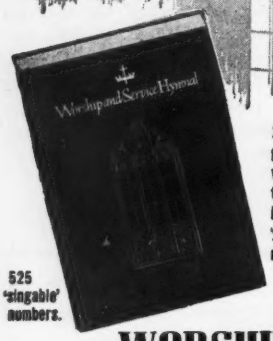

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Give to the Societies where the overhead is low. Make sure that most of what you give gets to the field. Inquire until you are satisfied.

You have a right to know where your money is going, and how it is being used. At least eighty-five to ninety per cent should reach the field.

(One hundred cents of every dollar contributed to Defender foreign missions under the "Chapel Plan," go direct to the field as designated by the donor. — Editor)

What Shall I Give?

The other day I was handed a little slip of paper upon which the question was asked, "How much shall I give this year to Missions?"

The answer was fourfold; and in closing, I want to leave with you the suggestions as I read them:

1. If I refuse to give anything to missions this year, I practically cast a ballot in favor of the recall of every missionary.

2. If I give less than heretofore, I favor reduction of the missionary forces proportionate to my reduced contribution.

3. If I give the same as formerly, I favor holding the ground already won; but I oppose any forward movement. My song is "Hold the Fort," forgetting that the Lord never intended His army to take refuge in a fort. All His soldiers are commanded to "Go."

4. If I increase my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class? I do believe in increasing the present number of Bible-believing missionaries; therefore, I will increase my former offerings to missionary work.

If I were you, my friend, I would do just that. I would give more this year than last year. You may not be able to give much more; but at least you can give a little more. I would say by my gift, "I favor an advance."

A Job For Everyone

We are all agreed that the world must be evangelized. We realize that some will have to go, others pray, and still others give.

It doesn't matter which part is ours, so long as we have a part and we are sure we are doing what God wants us to do.

If your part, my friend, is to give, then see to it that you give and that you give until it hurts; and then, that you keep on giving until it becomes a joy.

Some day you will be called to an account and at the Judgment Seat of Christ you will be rewarded or censured. Which is it to be?

You can be a missionary even though you never go. Your heart can be in the foreign field; and where your heart is there will your treasure be also. You can withhold from God and miss the reward.

I urge you to give. Give as you have never given before. Give until you are sure that God is satisfied.

Give as unto God and not unto men. Make missions the passion of your life and then you will give because you cannot help giving.

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Editor's Note: If each person reading this plea by Dr. Smith would sit down and send only $1.00 in an envelope to the Missionary Department of the Defenders of the Christian Faith, our needs for many, many months would be supplied. As mentioned above, under the "Chapel Plan," one hundred cents out of each dollar go direct to the field (or fields) you wish to designate. Invest now in the souls of unsaved multitudes!

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SOCIALISM — 1890 STYLE

George Peck **Largo, Florida**

CAMPAIGNING IN THE 1890's the late Senator John J. Ingalls of Kansas told about the Osage Indians, at that time some fifteen hundred in number, with eight million dollars in the United States Treasury, living on land which, if sold and the proceeds added to the Treasury money, would make each family worth 60-thousand dollars. That is, if divided equally.

The Senator described the situation thusly: "The Government takes care of their property, and superintends their education and religion, provides food and clothing, protects the weak from the aggressions of the strong, and abolishes as far is it may, the injustices of destiny.

"All have equal rights; none have special privileges. They toil not, neither do they spin. The problems of existence are solved for them. The rate of wages, the hours of labor, the unearned increment, the rapacity of the monopolist, the wrongs of the toiler, the howl of the demagogues do not disturb them. They have ample leisure for intellectual cultivation and development, for communion with nature, for contemplation of art and for the joys of home — *but they remain Osage Indians.*"

The conclusion of the Kansas Senator is quite obvious: with everything handed to them on a silver platter, their every want supplied by a paternalistic, friendly, and would-be-helpful Great White Father at Washington, the Osage Indians still lacked that one essential for genuine happiness — *independence.*

Senator Ingalls died in 1900 — long before the economic planners, the New Dealers, the Fair Dealers, the Modern Republicans and the "Liberals" took over at Washington.

During his lifetime he was the implacable and eloquent foe of Socialism — he hated the "Ham-and-Egg" and "$30-Every-Week" schemes of his day and generation. He took to the rostrum to stump vociferously against the demagogues of the waning years of the nineteenth century.

Yes, it seems there were demagogues at that time — they seem to be always with us. What a field day the Senator would have if he were alive today!

This statesman, who believed so thoroughly in individualism, who was so bitterly opposed to paternal, bureaucratic government, would from the public platform and over radio and television (as yet undreamed of in his time) have blasted the everlasting daylights out of the "Cradle-To-The-Grave" schemes now running rampant in America.

We can hear the good Senator repeat what he said sixty years ago: "Socialism and Communism are the prescriptions of those who have failed. They are the hallucinations of despair. They have been tried and found wanting. Instead of being novelties, they are the refuse and debris of history. Civilization has been built on their ruins."

And again we can hear the ghost of the Kansas Senator as it points an accusing finger at our current crop of "do-gooders," exclaim: "All of the work of the human race since creation has been done by individuals, and progress has been greatest where man has been most free. The inventions and improvements which have dignified humanity; the intellectual triumphs which have ennobled and elevated it; the heroism, the virtue and self-sacrifice which have consecrated it, are all the result of individual effort."

Blind "Figure" Skating

The departed Senator Ingalls hit the nail on the head with his definition of Socialism: "Socialism is the final refuge of those who have failed in the struggles of life. It is the prescription of those who are born tired. It means the survival of the unfit and the inevitable result would be degeneration.

"It would deprive ambition of its incentive, industry of its stimulus, excellence of its supremacy, and character of its reward."

In contrast to this, the Kansas legislator said about the individual: "Society is a fortuitous and accidental aggregation of individuals. The fundamental fact of civilization is the immeasurable value of the individual soul.

"Individualism would lift all to the level of the highest. Socialism would drag all down to the level of the lowest. Individualism is progress and life. Socialism is stagnation and death."

And looking forward with prophetic vision sixty years to the future, Senator Ingalls must have seen the Social Security Swindle and other schemes already under way or planned by our "liberal" friends, for he said:

"Were all these panaceas enacted into statutes, all barriers thrown down, all burdens lifted and the whole constituency lined up for a fresh start, the result would be the same, and in six months more the reformer of the wrongs of society would demand in the name of justice another division of the wealth of the country."

My, oh my! How we could use a Senator Ingalls at Washington today! He would certainly be a most welcome addition to the ranks of the Jeffersonian Democrats and the Un-Modern Republicans who courageously carry on to preserve what is left of "The American Way."

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This is everybody's problem . . .

What About Barbiturates?

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HARRIET CRITTENDEN AND DOROTHY GLAZER

THERE WAS NO other official way to describe it. The patient had been taking from forty to fifty barbiturate capsules a day, but the doctors didn't know it.

If they had known the truth about her self-administered dosage, the withdrawal process would have been gradual and controlled, and the patient might have lived. She had concealed the information, so her death was "accidental."

On the other hand, at the Federal hospital in Lexington, Kentucky, a male patient who had been taking fifty capsules daily for two months died of heart failure during the gradual — not abrupt — withdrawal of barbiturates.

This is dramatic evidence of the danger of excessive dosage. However, there is also danger in small doses.

A New York woman had been told to try to sleep by taking a prescribed dose of only one capsule a night. These pills have a tendency to lose their effectiveness, so after some weeks of one a night, she found herself taking two a night — and still not sleeping.

Then came a night when she took two and lay down on top of the blanket with a cigarette in her hand. Dizziness overcame her, and she blacked out.

When she awoke, there were blisters on her fingers, a big hole in the blanket, holes in the sheets, and scorch marks on the mattress. But the fire had fortunately stopped there. How many fires are caused this way and how many lives are lost, will never be known.

Between three and four billion doses of barbiturates are legally prescribed by the medical profession annually. No one knows what amounts are sold illegally. The total consumed is estimated to be enough to put every man, woman and child in the United States to sleep for twenty days!

How many deaths occur annually? What is an addict? What are common dangers of addiction?

Answers to these and other questions about barbiturates come to us from the most trustworthy authorities — medical doctors, researchers, and pharmacists, who observe and treat users of barbiturates.

What Is A Barbiturate Addict?

An addict is a person who takes large amounts (four or more capsules of one-and-a-half grains apiece) daily for a long period of time.

However, persons taking one or two capsules every day under the supervision of their physicians are not addicts, and will have no serious symptoms on withdrawal.

In general, what groups of people most frequently begin taking barbiturates?

According to the Addiction Research Center at Lexington, Kentucky, the use of barbiturates "occurs more frequently in urban centers than in rural, is most frequent among persons between the ages of thirty to fifty, and the incidence of users is high among individuals who have easy access to these drugs (physicians, pharmacists, nurses, and members of their families). More women than men use the drug."

What are the common dangers of addiction?

Frequently barbiturate addicts fall asleep while smoking and suffer serious burns. Chemical abscesses from injections of barbiturates are also common.

Usually barbiturates are taken orally, but occasionally addicts attempt to dissolve the contents of capsules and inject them into their veins.

The Veterans Administration says that the most common complications of barbiturate addiction are injuries resulting from convulsions during withdrawal of the drug.

Exhaustion and broncho-pneumonia are real dangers to individuals who develop a withdrawal psychosis.

As a general rule, chronic use of barbiturates occurs in persons who have some underlying psychiatric disorder. They cannot face the problems of reality, but they suffer from tension and anxiety, have trouble sleeping, behave compulsively, and instead of attacking the trouble at its source, are attempting to escape it, only to find themselves in deeper difficulties with the drug.

According to the Veterans Adminis-

tration, with the exception of poisoning by carbon monoxide gas, acute barbiturate poisoning is the most common type of poisoning treated in hospitals.

In making a study of this subject, Dr. Joseph F. Fazekas, chief of staff, District of Columbia General Hospital, and Dr. Theodore Koppanyi, professor of pharmacology, Georgetown Medical School, report that there are at least 50-thousand true addicts, not to mention the *habitues* who, of course, far exceed the addicts.

A *habitue* is one who takes less than four capsules daily as a sedative under the supervision of a physician.

There are fifteen accepted barbituric acid derivatives. They can be recognized by their "al" suffix; for example: Phenobarbital, Seconal, Nembutal, Luminal.

Barbiturates and Alcohol

What are the effects of combining barbiturates with alcohol? The National Institute of Mental Health has found that the combination is much more toxic than would be expected on the basis of merely addictive effects. Therefore, death may occur after relatively small amounts of alcohol and barbiturates are taken together.

Drs. Fazekas and Koppanyi declare further that the use of barbiturates may be thought necessary in the treatment of epilepsy, as well as in other sundry convulsive states; for the tranquilization of maniacal patients; as preanesthetic medication; and as basal and surgical anesthetics. Unfortunately, they are much more commonly used and prescribed today.

During the year most recently reported by the National Office of Vital Statistics (1954), accidental deaths from barbiturates totaled 345, and suicidal deaths totaled 721. There may be many more indirectly caused or inaccurately reported.

The Addiction Research Center defines involuntary suicide with barbiturates as occurring in persons who are chronically intoxicated with barbiturates, having poor judgment, and being unable to remember how much of the drug they have taken. They continue to take more and more capsules until a fatal amount has been consumed.

As to the main causes of accidental barbiturate poisoning, carelessness in not keeping the drugs out of the hands of children or irresponsible persons, therapeutic misinformation by physicians or patients, and occasionally allergies to the drug are largely responsible.

Illegal Traffic

As we know, barbiturates do get into people's hands illegally, without doctor's prescriptions, through unscrupulous druggists, or are sold by dope peddlers. as a sideline at bars, or are distributed through mail-order drug houses.

Illegal barbiturates are often called "goof-balls," "yellow jackets," "wild geronimos," "red birds," "blue heaven," "idiot pills," and "thrill pills."

How can the illegal traffic be controlled? Drs. Frazekas and Koppanyi say, "Doctors, pharmacists, teachers, clergymen, and social workers can all make a contribution toward curbing illegal traffic."

As to effective legislation, "it is doubtful if there could be any other than the present Federal and state laws and statutes against the promiscuous use of barbiturates.

"First, an additional large law-enforcement agency would be required; and second, there is the possibility that with further legislation, the manufacture of barbiturates would be driven underground to a greater extent than at present."

Others take a different view. In the United States Congress before a subcommittee on narcotics, the deputy commissioner of the Food and Drug Administration spoke of the woeful inadequacy of state man power and facilities as well as of laws to control illegal traffic in barbiturates. He spoke of possible helpful legislation that would extend the responsibility of Federal Government in checking this traffic.

This included record-keeping throughout distribution channels to show stocks of the drug received and sold, with right of inspection by Government inspectors; listing of manufacturers for identification, so that unauthorized producers may be more easily identified; prohibition of possession except by listed manufacturers, authorized dealers, licensed physicians, and users who have prescriptions. These laws would apply to the traffic within a state or between states.

Barbiturate users are dangerous not only to themselves, but to society. They may be as dangerous when driving cars as are alcohol-intoxicated persons.

Young hoodlums, among other irresponsibles and thrill seekers, have discovered that when barbiturates are taken in combination with alcohol, an effect is produced called "a bolt and a jolt," a mixture of courageous feeling and lack of inhibitions which inspires reckless and criminal acts.

All of which makes the barbiturate problem everybody's problem.

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SUNDAY SCHOOL COMMENTS

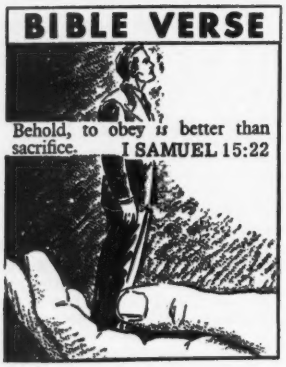
Compiled and Edited by the Defender Research Staff

LESSON NUMBER ONE

April 19, 1959

SAUL'S REJECTION

I Samuel 15:17-26



The Key Word: Obey

God has given to each of His creatures a command, in the obeying of which there is eternal life, and the neglect of which will be and must be our everlasting ruin.

That command is this: "Believe on the Lord Jesus Christ, and thou shalt be saved."

Now, this first point being clear, that God has given a command, the second remark is that the most of men, instead of obeying God, want to bring Him sacrifice.

One man says, "Well now, I will give up my pleasures; you shall not discover me in low company; I will give up all the things that my heart calls good, and will not that save me?"

No, it will not. When you have made all this sacrifice, all that can be said is, "To obey is better than sacrifice."

"Well, but suppose I begin to attend a place of worship?" Remember, all that you can do in the way of outward religion is nothing but the sacrifice of the fat of rams; and "to obey is better than sacrifice, and to hearken than the fat of rams."

"Yes," says another, "but suppose I punish myself a good deal for all that I have done? I will abstain from this, I will deny myself that, I will mortify myself in this passion, I will give up that evil."

Friend, if you have any evil, give it up; but when you have done so, do not rely upon that, for this is expected of you. God's command is "Believe!"

There is the way of salvation, and you must trust Christ or perish. There is nothing difficult about this.

The Key Verse: I Samuel 15:23

"For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

Israel, like Saul, was chosen by God to rule the people. Israel was gifted with grace sufficient and upheld by glorious promises.

But Israel, like Saul, has turned to his own way. Because he has rejected the Lord, the Lord hath also rejected him from being king.

In Saul's character we can see multitudes reflected. How many are there, against whom nothing morally wrong can be alleged, who are not prone to any palpable vice, who have tasted the good word of God and the powers of the world to come, with whom every thing for time and eternity trembles on the balance, and the question is whether they will serve the Lord in life or whether they will not.

Saul forgot the Lord his God. He sought not to Him for new supplies of that grace which had once been imparted to him.

He went on his way, and thought not of God. But if forgetfulness of God be the passive symptom of the fatal disease, self-will is the active one.

It was this which misled Saul. He leaned to his own understanding. He had his own ways, and his own calculations, where God's will had been already positively pronounced.

The Key Fact: God Expects Complete Surrender

Some are frightened into a little religiousness in their straits and deep necessities, but it is poor work and superficial work.

They are like ice in thawing weather, soft at top and hard at bottom. They melt, but to no great extent. It is upon the surface only that they yield to heavenly influences.

This is a sorry state of things, for it generally ends in a harder frost than before, and the bonds of cold indifference bind the very soul.

Let those in whom there are any meltings of holy feeling take heed, for their danger lies in being content with a partial subjection to gracious influences.

Grace will be all or nothing. The ice must all melt, and the soul must flow like a river. Jesus did not come to create temporary and partial religious feeling, but to make new creatures of us.

He will have nothing to do with those Ephraimites who are as half-done cakes, which are black on one side with too much baking, but have never been turned so as to feel the fire on the other side.

The center of the heart must feel the warmth of Divine love, or nothing is done.

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LESSON NUMBER TWO

April 26, 1959

SAUL DISPLAYS JEALOUSY

I Samuel 18:5-16

BIBLE VERSE

I SAMUEL 16:7 For *the* LORD *seeth* not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

The Key Word: David

He had not the splendid physique of his brother Eliab, who so impressed the aged prophet. But he was strong and athletic.

His feet were nimble as a gazelle's; he could leap a wall or outstrip a troop; a bow of steel could be easily broken by his young arms; and a stone sent from his sling would hit the mark with unerring precision.

Too slight to wear a man's armor, and yet able to rend a lion or bear. His face glowing with health, the blue of his eyes and beauty of his fair complexion in strong contrast to the darker visages of his companions.

The sensitiveness of the poet's soul, combined with daring, resource, and power to command.

His soul is reflected in the Psalms that must be attributed to this period of his life, because so free from the pressure of sorrow and anxiety, and the strife of tongues. Amongst them are the eighth, nineteenth, twenty-third and twenty-ninth.

So full of wonder that Jehovah should care for man, and yet so sure that He was his shepherd; so deeply stirred by the aspect of the heavens, and yet convinced that the words of God were equally Divine.

Thou shalt teach us many a lesson as we turn again the pages of thy wonderful career — poet, minstrel, soldier, exile, king — and read them in the light that streams from the face of thy greatest Son, who was born of the seed of David according to the flesh, but was declared to be the Son of God by the resurrection of the dead! — *F. B. Meyer.*

The Key Verse: I Samuel 18:9

"And Saul eyed David from that day and forward."

Saul's case may warn us of the great danger of becoming embittered and revengeful when going down in prosperity and losing influence and honor.

Men rarely stay long at the top. There is an established system of rotation in the universe as regards the tenure of high places.

Men may come down when at the height of their powers and opportunity, or they may stay up till waning powers tell them another must take their place.

A blunder may give the start, or the scheming of others may do the work. But whatever causes it, let the declining man crucify his selfishness, curb his tongue from bitter words, and go down gracefully, sweetly, clothed in the kingly garments of dignified self-respect.

Even as Saul warns of what may take men down, David teaches how to rise in the face of opposition that it would seem should stop our progress.

He who fears God will have the favor of the Lord.

Jealousy is a foolish passion, and inflicts self-injury. Jealousy is a wicked passion, and displeasing to God. Jealousy is a dangerous passion, and leads to the most fatal issues.

The Key Fact: Chastening Sometimes Necessary

The question which the tried man generally asks himself is, "What have I done?" Days of misery have been spent in brooding over that inquiry.

The question is only good so far as it goes. It should be succeeded by another — "What is God doing?"

Imagine the silver in the refining fire asking, "What have I done?" — not knowing that it is being prepared to adorn the table of a king! Imagine the field asking, "What have I done, that the plough should cut me up?"

We are strong only so far as we see a Divine purpose in the discipline of our life. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

We are polished by sharp friction. We are refined by Divine fire. Sorrow gives the deepest and sweetest tone to our sympathy.

We should be driven mad by uninterrupted, ever-augmenting prosperity. Over every jealous soul the hand of the Lord is omnipotent.

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LESSON NUMBER THREE

May 3, 1959

DAVID ANOINTED KING

II Samuel 5:1-12; 8:15

BIBLE VERSE

PROVERBS 29:14 The king that faithfully judgeth the poor, his throne shall be established for ever.

The Key Word: Nevertheless

The word *nevertheless* is one of the most heroic and vibrant words in the vocabulary of faith. It is a word which has the sound of trumpets in it.

David was taunted by the inhabitants of Jerusalem, secure within the frowning walls of their impregnable fortress. Across hundreds of years, the tides of battle had washed against their city with foaming rage and had eddied back in defeat and confusion.

David knew all this, he faced the same tremendous obstacles that had daunted and thwarted previous besiegers. Yet the record states, with simple and yet tremendous force, "Nevertheless David took the strong hold of Zion." (II Samuel 5:7)

Christian victories come, too, when we do not shut our eyes to fortresses of sin and sorrow and opposition, but when with clear eyes and courageous hearts, we press on, *nevertheless.*

This word was Peter's word of triumphant trust. "Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net." (Luke 5:5)

This word was the key to Jesus' victory in the dark garden of decision. "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." (Matthew 26:39)

Peter described the horrible holocaust of fire and destruction lying in wait for the world in its sinfulness, but added, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (II Peter 3:13)

This word *nevertheless* is one every Christian should learn how to use! — *Standard Commentary.*

The Key Verse: II Samuel 5:7

"Nevertheless David took the strong hold of Zion: the same is the city of David."

Making a levy of all Israel, David went up to Jerusalem. For the first time after seven years, he took the lead of his army in person.

Passive, when he was called to wait for the gift of God, he was intensely active and energetic when he discerned the Divine summons.

The Jebusites ridiculed the attempt to dislodge them. They had held the fortress for so long, and were so confident of its impregnable walls that, in derision, they placed along the walls a number of cripples, and boasted that these would be strong enough to keep David and his whole army at bay.

But it appears, from the narrative given by Josephus, that Joab, incited by David's proclamation of making the captor of the city his commander-in-chief, broke in by a subterranean passage, excavated in the soft limestone rock, made his way into the very heart of the citadel, and opened the gates to the entire army.

The Key Fact: Success A Gift Of God

David perceived that the Lord had established him king. In managing our lives for Him, we are to acknowledge His lordship.

No self-made man can be a success. Why? Because he is imperfect, and imperfection is not success. Only those with God-made characters can be said to be truly successful managers.

Why? Because success is not measured in dollars, or fame, or health, or any such thing, but in eternal values, treasures laid up in heaven, "where neither moth nor rust doth corrupt and where thieves do not break through nor steal." (Matthew 6:20)

To succeed, each of us must consider himself as did Paul, a slave, a servant of Christ.

Everything the Christian has is given to him by God. He, therefore, must give God credit for all that he is, has, and attains.

All that we are and all that we have are God's gifts to us. What we do with them is our gift to Him. We are to so manage our lives that we pay Him the highest return on His investment in us. We, like David, are to give God credit for all the blessings we receive, trusting Him to reward us. — *Standard Commentary.*

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LESSON NUMBER FOUR

May 10, 1959

A PENITENT MONARCH

II Samuel 12:1-7, 9, 10, 13, 14

BIBLE VERSE

PSALM 51:2,3 Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I acknowledge my transgressions: and my sin is ever before me.

The Key Word: Nathan

Nathan was courageous to confront David in his sin and with his sin. He had killed once for Bathsheba, and in order to conceal his wickedness, might he not kill again?

John the Baptist, many centuries later, was beheaded because he told a king of his sin to his face.

But Nathan was not desirous simply of condemning and castigating David. He was interested not only in reproaching him, but in redeeming him. He wanted not simply to reveal God's displeasure to David, but to reveal David to himself.

Nathan did not compromise God's truth, even though he was speaking to the king. However, he presented it so it would do the most good. He did not use it as a bludgeon, but sought to make it a blessing. He sought to heal and help, not to wound and waste.

He knew if only David would come to himself that he would rise from his swinish state and return to his Father's love once more. This is ever the task of authentic spokesmen for God.

God's truth must be delivered, however stern and severe. But it must be so presented that it works constructively and savingly. Of course, its effect will be dependent, too, on the attitude of the hearers who receive it.

Notice, however, that Nathan did not speak of himself at all and did not detail David's sin at great length. He delivered the message in a vivid, effective way, both the message of condemnation and of forgiveness.

The rest he left for time, God's grace, and David's grief to remedy and rectify. — *Standard Commentary.*

The Key Verse: II Samuel 12:13

"And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die."

Penitent soul! Dare to believe in the instantaneous forgiveness of sins. Thou hast only to utter the confession, to find it interrupted with the outbreak of the Father's love.

As soon as the words of penitence leave thy lips, they are met by the hurrying assurances of a love which, whilst it hates sin, has never ceased to yearn over the prodigal.

Sin is dark, dangerous, damnable; but it cannot staunch the love of God. It cannot change the love that is not of yesterday, but dates from eternity itself.

The only thing that can really hurt the soul is to keep its confession pent within itself.

If only with stuttering, broken utterance it dares to cry, "Be merciful to me, the sinner, for the sake of the Blood that was shed," it instantly becomes white as snow on Alpine peaks; pure as the waters of mid-ocean, which the stain of the great city cannot soil; transparent as the blue ether which is the curtain of the tabernacle of the Most High!

The Key Fact: Christian, Ever Be Alert!

One brief spell of passionate indulgence, and then — his character blasted irretrievably; his peace vanished; the foundations of his kingdom imperilled; the Lord displeased; and great occasion given to his enemies to blasphemy!

Middle life — for David was above fifty years of age — has no immunity from temptations and perils which beset the young. One false step taken in the declension of spiritual vigor may ruin a reputation built up by years of religious exercise.

The Apostle Peter, in endeavoring to encourage the body of believers of his day, wrote in I Peter 5:8-9 (Amplified translation) as follows:

"Be well-balanced — temperate, sober-minded; be vigilant and cautious at all times, for that enemy of yours, the devil, roams around like a lion roaring [in fierce hunger], seeking someone to seize upon and devour.

"Withstand him; be firm in faith [against his onset], — rooted, established, strong, immovable and determined — knowing that the same (identical) sufferings are appointed to your brotherhood (the whole body of Christians) throughout the world."

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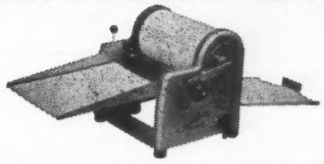

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WHAT OF THIS DAY?

J. M. Gehman, N.D.
Paterson, N.J.

The coming of the daylight either fires the ambition or destroys it. If the latter is the case, there is something decidedly wrong in your life, and it is time to right it.

We awaken in the morning and look out on a brand new day, a day which none have had to make dreary or sordid.

The presence of light after hours of darkness is a challenge to the heart, the mind, the soul ... yes, the body.

It is such a challenge that not all meet it with equanimity. The cover of darkness which marks the end of day and envelopes the hours until daylight is born again is balm for the soul of the one who dreads the dawn of a new day and the challenge it brings.

Those who look upon the coming of the morn with its dew, and light and challenge to activity, with fear, uncertainty and a feeling of inadequacy have need to be concerned. They need to be straightened out mentally and emotionally, and no doubt physically also.

And, unless steps are taken to change such an individual so that each day will be a challenge for the best that is in him ... a challenge readily accepted with a smile and followed with the zest of an adventurer, life will be miserable, not only for that individual, but also for all those with whom he comes in contact.

If you do not awaken in the morning ready to accept the challenge of a new day with a smile on your face and thankfulness in your heart for the privilege and opportunity the new day brings, there is something wrong.

No faucet can be placed upon the day. It cannot be turned on and off. You either accept the challenge of the entire day as morning dawns and either utilize it for the good of self and others, or you stand in dread of the coming of light with its challenge, and shy away from the opportunities of the new day before you.

Your attitude toward life in general is reflected in your response to the dawn of a new day.

If life is too difficult for you, the dawn of a new day will be difficult. If life is a challenge in which you work happily to achieve, you will welcome the arrival of the morning light and the promise it brings.

If life is hard for you to face then too, will a new day be hard for you to face for it is the invitation to work and achieve.

But aside from the multitudinous opportunities which life offers at the arrival of a new day, there are the great and good things which we always have with us, but which those who abhor the coming of dawn never come to appreciate.

Life is beautiful for all those who will stop, look and listen. The tempo of modern life is so rapid that we fail to see the good of the air we breathe, the sun which shines upon us, and the rain which falleth gently, and all of which coax from Mother Earth the green blades of grass, virgin white lilies of the valley, the beautiful red rose, the stalwart golden-rod, fragile sweet peas, clinging mountain pinks, glorious varicolored pansies, the delicate pink and white American arbutus, caressing mauve violets, green peas, red beets, golden wheat, rich carrots, luscious tomatoes and a thousand and one other multi-colored flowers, fruits and vegetables to add to our esthetic and physical pleasure and health.

This wondrous miracle of earth, rain, sunshine, and air goes ever on without any effort of man. It is ever before us.

It carries with it the satisfaction of the present, fulfillment of Nature's pledge, and promise of the future.

It should be enough to stimulate constructive thoughts at all times, even in the darkest hours before dawn, so that the day can be started right and without fear of the future or disgust with the present.

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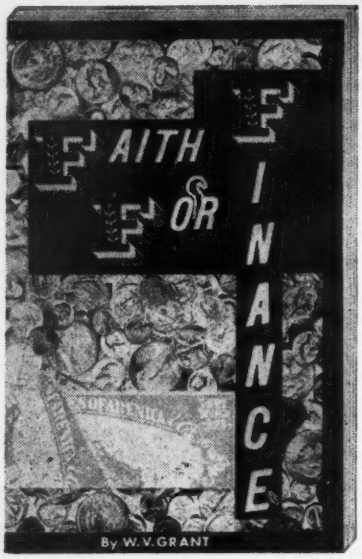

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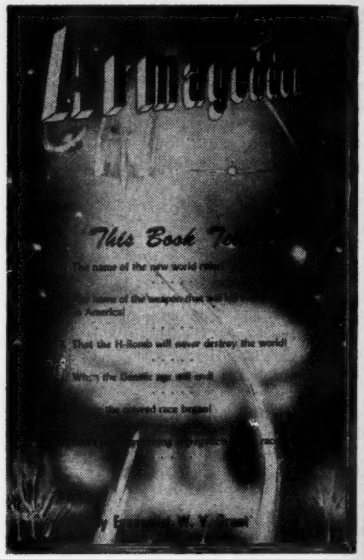

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